A

MANUAL

OF

CONTROVERSIES,

Clearly Demonstrating the Truth of

Catholick Religion,

By { *Texts of Holy Scripture,*
Councils of all Ages,
Fathers of the first 500 years
Common Sense and Reason.

AND

Fully Answering the Principal Objections of *Protestants*, and all other Sectaries.

By *H. T.*

Remember the Old days, think upon every Generation: Ask thy Father, and he will declare to thee; thy Elders, and they will tell thee.

Printed at *Doway* by *Christopher Serrurier*, 1671.

1.9.71

BIBLIOTHECA · BODLEIANA

To the Truly Noble

Sir *F. C.* Knight and Baronet.

AND THE

Perfectly Virtuous Mrs *S. H.*

Dear and Honoured Friends!

HE *is accounted a good Master of* Rhetorick *who can make much of a little: But I think him a better* Friend *of* Truth *(especially in Controverted points) that makes a little of much, by summing up the Substance of things Disputed into Heads, proving his* Positives, *and solving others* Negatives, *with short intelligible Arguments, and Answers, which I have aim'd at in this little* Manual. *If I have done it well, I have my wish; if not, at least accept my endeavour. You were the first whose Patience perused it, in a rough Hand: I have now somewhat smooth'd it by the Press, and chiefly*

in Obedience to your Commands: Give me leave therefore to offer it, as a pledge of my Affectionate Respects to both, under the shadow of your Ingenious Patronage: and as you once were pleased to think well of it, being unpolish'd; so give it your Protection, being perfected, and you abundanly shall Crown his Labours who is Ambitious to be stiled

Honoured Friends,

Your most Devoted and

very Humble Servant

H. T.

To

TO THE READER.

IF the unuſual method of this little Treatiſe ſeem leſs accomodated to Vulgar Capacities (it being indeed the proper form of Schools,) at leaſt I hope the matter will ſo far pleaſe all, and ſuit with all, as to rectifie ſome miſtaken judgments, if not poſſeſſed with too much Paſſion, Prejudice or Intereſt. That which mov'd me to draw it in this form, was the deſir'd ſatisfaction of ſome Judicious & ſtrong Reaſoning Friends, who could not perhaps have ſo eaſily been perſwaded to their own good by any long Rhetorical Argumentation, as by this ſhort and Syllogiſtical way. The wiſhed effect it wrought in them, gives me ſome hope, if ſeriouſly peruſed, it may alſo work the like in many others: The propoſed Object of my weak endeavours.

Finding it then agreed by all Parties, that Chriſt our Lord hath Founded and Built a Church in his own Blood, which was the only Miſtreſs of Divine

Faith, and ſole Repoſitory of all Revealed Truth, at leaſt for an Age or two: Where can I better Initiate my following Arguments, then from the Controverſies of the Church; the moſt Important doubtleſs of all others; ſince on the notion and eviction of her Authority, all other points eſſentially depend, for their knowledge and deciſion? My firſt Eſſay therefore ſhall be to prove the *Roman Catholick* Church to be the only true Church of God, by ſhewing all the moſt conſpicuous Marks, and Eminent Properties of the Church, aſſigned us by Chriſt Himſelf, to have been verified in Her, and none but Her. This done, I ſhall proceed to Vindicate her Particular and Principal Doctrines, wherein ſhe hath been moſt Impugn'd by *Sectaries*.

H. T.

APPROBATIO.

LIbrum hunc cui Titulis (A Manual of Controverſies, *&c.*) *diligenter legi, in quo nihil Orthodoxæ & Chriſtianæ Fidei diſſonum deprehendi; imo methodo facili, compendioſa, & ad docendum accomodata, Veritas Catholica, Catholicis fundamentis ſtabilitur, Hæreſque ſolidè, ac eruditè in eo refelluntur; ideoque dignum judico, qui in communem utilitatem imprimatur.*

Datum Duaci 14*th.* April. 1671.

Onuphrius Eliſeus *S. T.* Doctor nuper Collegii Anglorum Ulliſiponenſis Profeſſor & Præſes.

Ad

Ad H. T. *post visum* Enchiridion *ipsius.*

PLures singula scripserant,& volumina inflaverant: Laborabamus copiâm multitudo prolixitasque Scriptorum erat onerosa. Deficientis Protestantiæ lessum Concinentes Scripturas & Patres deesse Catholicis propterea objectabant;quia in tantâ sylva non sine venatu emicabant quæ poscebantur. Tempestivus occurris, & *Enchiridion* porrigis de quo *manum* suam impleat, qui Manipulos colligit. Sive oracula de Cherubinorum superné,sive Sanctorum veneranda suffragia, sive aculeata raciocinii spicula flagitaverit,ad manum, imò in manu, tua opera illi adsunt. Gratulor *militiæChristianæ* per te armatæ; Gratulor *Tibi* & verum in Cœlis te manentem fructum,& (si qua tibi adeo levis est cura) Ecclesia Patriæ plausum & admirationem: *mihi*, posse stare & audire,& gaudere propter vocem sponsi

Amico tuo

Datum Pridie Kalendas Aprilis 1654.

Thomæ ex Albiis East-Saxonum

Ap-

APPROBATIO.

LLbrum, cui titulus à Manual of Controverſies, *Authore* H. T. *Viro docto, cordato, probato, habeo dicere an majore cum guſtu perlegerim, an fructu imbiberim; utrumque æquo Lectori auſim promittere: nimirum inveniet, quiſquis ille fuerit, Fidem Apoſtolicam, Catholicam, Romanam, non ſolum ſartam tectam ubique cuſtoditam, ſed & Orthodoxis quidem ſuaviter roboratam, heterodoxis autem, cujuſvis fuerint maniæ, non minus formaliter inculcatam, & niſi tenebris ſuis immori velint, meridiana luce irradiatam Habent in hac ſilva Fideles, hinc Gaudium quo hoſtes feriant, ſcutum inde quo ſeſe protegant, ubique armaturam Fidei quâ ignea Inferni tela modo frangant, modo propellant, ſemper ipſi incolumes extinguant: Sed & habent Sectarii ex Scripturis, Conciliis, Patribus Collyria quibus oculos inungant; vident ſua facta eſſe ſagittas parvulorum, aut fracta aut retorta, ſemper caſſa: quare vel nova cudant vel laſſum Brontem Steropemque relinquant. Velim magis, arma animoſque ſubmittant, veritati magnæ*

præ-

prævalenti cedant, Matrique Ecclesiæ ac Deo sese suosque concilient prodeat, itaque sæculi nostri Monitorium, ureum; & non imprimatur duntaxat, sed & manibus omnium prematur, teratur quibus vel veneranda arridet Authoritas, vel constat Ratio, vel quibus denique cordi salus æterna est; sic censet sic optat.

Ed Daniel, S. Theologiæ Doctor ejusdemque Professor.

Datum Duaci. Kal *Maii* Anno salutis humanæ 1671.

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A MANUAL OF CONTROVERSIES.

ARTICLE I.

The true Church of God demonstrated by her continued Succession.

OUR Tenet is, *That the Church now in Communion with the See of* Rome, *is the only true Church of God*; which we prove thus.

The Argument.

1. *Major.* That is the only true Church of God, which has had a continued Succession from Christ, and his Apostles, to this time, and shall have from hence, to the end of the World.
2. *Minor.* But the Church now in Communion with the See of *Rome*, and no other, has had a continu'd Succession from Christ and his Apostles to this time, and consequently shall have to the end of the World.

3. *Consequence.* Therefore the Church now in communion with the See of *Rome*, and no other, is the true Church of God.

The *Major*, or first Propoſition, is prov'd out of the Prophet and promiſes of Chriſt.

My Spirit which is in Thee, and my Words which I have put into thy mouth, ſhall not depart out of the mouth of thy ſeed, from henceforth, and for ever, ſaith the Lord, Iſa. 59. 21. And again, *Ariſe, be illuminated*, O Jeruſalem, *becauſe thy light is come*, &c. *and the Gentiles ſhall walk in thy light*, &c. *and the Gates ſhall be open continually day and night, they ſhall not be ſhut, that the ſtrength of the Gentiles may be brought to thee, and their Kings may be brought*, &c. Iſa. 60. 1. 3. 11. *Upon thy Walls*, O Jeruſalem, *I have appointed Watch-men all the day, and all the night for ever, they ſhall not hold their peace*, Iſa. 62. 6. *An everlaſting Covenant ſhall be to them, I will found them, and multiply them, and give my Sanctification in the midſt of them for ever*, Ezech. 37. 26. *All Nations, Tribes, and Tongues, ſhall ſerve him, his power is an eternal power that ſhall not be taken away, and his Kingdom ſhall not be corrupted*, Dan. 7. 13. 14.

Go ye teaching all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, &c. *And behold I am with you all days, even to the Worlds end.* S. Matt. 28. 20. *I will ask the Father, and he will give you another Paraclite, that he may abide with you for ever, the Spirit of Truth*, S. John 14. 16. *Chriſt gave ſome, Apoſtles; ſome Prophets, ſome Evangeliſts, ſome Paſtors, ſome Doctors, to the conſummation of the Saints*, &c. *until we all meet in the unity of Faith,*

Faith, &c. *that now we be not Children, wavering, and carried about with every winde of Doctrine*, Ephes. 4. 11, 12, 13, 14.

The *Minor*, or second Propoſition of the Argument is prov'd by the enſuing Catalogue of the *Roman* Churches *Chief Paſtors, Councils, Nations converted*, and *Publick Profeſſors of her Faith*.

From the year of Chriſt 30.

Chief Paſtors.

30. Our B. Saviour *Jeſus Chriſt*.
34. S. *Peter* Apoſtle.
69. *Linus*.
80. *Cletus*.
93. *Clement*.

General Councils.

The Council of the Apoſtles at *Jeruſalem*, Saint *Peter* preſiding, *Acts* 15.

From the year 100.

103 *Anacletus*. 142. *Teleſphorus* 173. *Soter*.
112. *Evariſtus*. 154 *Higinius*. 179. *Eleutherius*
121. *Alexander*. 158. *Pius* 1. 194. *Victor*.
132. *Sixtus* 1. 165 *Anicetus*.

In this firſt Age or Century after *Jeſus Chriſt*, we find the Primacie in St. *Peter*, as is manifeſt by the ſaid Councel in the Acts, where (after a ſerious debate whether the *Jewiſh* Ceremonies ought to be impos'd on the Gentiles) St. *Peter* defin'd in the Negative, ſaying; *Men, Brethren, you know that of old, God amongſt Us, choſe, that by my mouth the Gentiles ſhould hear the Word of the Goſpel, and believe; and God, who knows the hearts, gave teſtimony, giving to them the Holy Ghoſt, as well as to us; and hath put no difference between them and us; by Faith purifying their hearts; now therefore why tempt ye God to put a Yoke upon the neck of the Diſciples, which neither our Forefathers, nor we have been able to bear?*

St. *James* (who was Biſhop of the place) ſeconding by his ſentence what *Peter* had decreed. *All the multitude* (ſaith St. *Hierome*) *held their peace, and into his* (Peter's) *ſentence*; James *the Apoſtle, and all the Prieſts did paſs together*, Epiſt. 89. to *Auguſt.* c. 2. *Peter* (ſaith he in the ſame place) *was Prince and Author of the Decree.* That Saint *Peter* tranſlated his Chair from *Antioch* to *Rome*, is prov'd. Firſt, becauſe he remain'd not always at *Antioch*, as all that Church acknowledges, nor did ſhe ever challenge the firſt Chair in any General Councel, as appears in the Councels. *Secondly*, by the Decrees of Councels, Popes, and other Fathers, giving the Primacy to the *Roman* Church.

The Councel of *Sardis* (*An. Dom.* 400. Weſtern Fathers 300. Eaſtern 76.) decreed, *That in caſes of Biſhops for the honor of S.* Peters *memory, it ſhould be lawful to appeal from whatſoever other Biſhop, to the Biſhop of* Rome, Can. 3.

The Councel of *Calcedon* (*An. Dom.* 451. Fathers 600.) *We throughly conſider truly, that all primacy and chief honour, according to the Canons, is to be kept for the Arch-biſhop of old* Rome, Action 16. And in relation of the ſaid Councel to Pope *Leo*, *We have confirm'd* (ſay they) *the Rule of the* 150. *Fathers* in the firſt *Conſtantinopolitan* Councel *Anno* 381. Which hath commanded, *that after the moſt Holy and Apoſtolick See* (of Rome) *the* Conſtantinopolitan *ſhould have honour.* Pope *Antherus*, *Anno* 238. (being ask'd by the Biſhops of *Bettica* and *Toletum*, whether it were lawful for a Biſhop to be chang'd from one City to another?) anſwer'd affirmatively, as *Peter* (Prince of the Apoſtles) was chang'd from *Antioch* to *Rome.*

Rome. Decret. 7. *q.* 1. And St. *Gregory* says, *He knows no Bishop but is subject to the See of* Rome. Epist. 62.

Catholick Professors from the year 100.

THE B. *Virgin*, St. *John Baptist*, St. *John Evangelist*, &c. *Martha*, *Magdalen*, St. *Paul*, St. *Steven*, *Timothy*, *Barnabas*, *Tecla*, *Dennis*, *Martial*, *Ignatius*, *Clement*, &c. The Church was spread in this Age over all those Countreys to which St. *Paul* wrote his Epistles; as also *France*, *Spain*, *England*, &c. See *Baronius*.

Catholick Professors to the year 200.

EUstachius, *Hermes*, *Getulius*, *Policarp*, *Concordius*, *Justin Martyr*, *Eusebius*, *Iræneus*, *Vincentius*, *Potentianus*, *Sophia*, *Fides*, *Spes*; *Charitas*, St. *Felicity*, with her seven Children, *Lucius* King of *England*, &c.

The Apostles Canons define, *That if any Bishop or Priest* (*the Oblation* [Mass] *being made*) *shall not communicate, he should be excommunicate as giving suspition of him who hath sacrificed, that he hath not rightly offer'd*, Can. 9. approv'd in the fixth General Synod.

From the year of Christ 200.

Chief Pastors.	General Councils.
204. *Zepherinus.*	257. *Stephanus* 1.
221. *Calixtus* 1.	260. *Sixtus* 2.
227. *Urbanus* 1	261. *Dionisius* 1.
223. *Pontianus.*	273. *Fælix* 1.
238 *Antherus.*	275. *Eutychianus.*
239. *Fabianus.*	284. *Cajus.*
254. *Cornelius.*	296. *Marcellinus.*
255. *Lucius.*	

The second and third Ages, (whether by reason of the Curches great Persecutions, or then not stir-

ing of any famous Hereticks) produc'd no Councels, yet a Succeſſion of Popes, Martyrs, and Confeſſors we have, which is ſufficient for our purpoſes?

The Decrees of Popes in theſe Ages.

Anacletus Decreed, *That Prieſts, when they Sacrifice to our Lord, muſt not do it alone, but have witneſſes with them, that they may be prov'd to have Sacrific'd perfectly to God in ſacred places,* &c. *So the Apoſtles have appointed, and the* Roman *Church holds,* 1 Epiſt. *de conſecrat.* d. 1. c. *Epiſcop:* And in the end of the ſame *Epiſtle*; *If more difficult queſtions ſhall ariſe, let them be refer'd to the Apoſtolick See of* Rome, *for ſo the Apoſtles have ordain'd by the command of our Lord,* Anno Dom. 101.

Alexander Decreed, *That Bread only, and Wine mingled with Water, ſhould be offer'd in the Sacrifice of the Maſs,* Epiſt. Orthod. de conſec. d. 2. c. *in Sacrament.*

Sixtus Decreed, *That the ſacred myſteries* (the Bleſſed Eucharift) *and ſacred Veſſels ſhould not be touched, but by ſacred Miniſters, and that the Prieſt beginning Maſs, the People ſhould ſing, Holy! Holy! Holy!* &c. in his Epiſtle to all the Faithful of Chriſt, *Anno Dom.* 129.

Teleſphorus commanded the ſeven weeks of *Lent* to be faſted, *Epiſt. Decret. Anno Dom.* 139.

Pius in his Epiſtle to the *Italians*, enjoyn'd penance for him, by whoſe negligence any of the Blood of our Lord ſhould be ſpilt, *q.* 1. *c. Qui compulſus, Anno Dom.* 147.

Anicetus tells us, That *James* was made Biſhop of *Jeruſalem* by St. *Peter*, *James* and *John*, in his decretal Epiſtle to the Biſhop of *France*, and cites

Ana-

Anacletus for it, *Epiſt. 2. diſt. 25. c. Prohibet Fratres.*

Soter Decreed, *That no Man ſhould ſay Maſs after he had eaten or drunk.* De conſec. diſt. c. 1. *Ut illud.*

Zepherinus Decreed, *That the greater cauſes of the Church are to be determin'd by the Apoſtolick See, becauſe ſo the Apoſtles, and their Succeſſors had ordain'd.* Epiſtle to the Biſhops of *Sicily*. 217.

Theſe were all Popes of *Rome*, but no true *Proteſtants*, I hope.

Catholick Profeſſors to the year 300.

Simplicius, Callepodius, Abdon, Sennen, Pamachius, Tyburtus, Valerianus, Marcellinus, Dorotheus, Gordianus, Pudentiana, Triphon, Blaſius, Maximianus, Clemens, Barbara, Agatha, Apollonia, Cyprianus, Hyppolitus, Gregorius, Thaumaturgus, Laurentius, Tharſus, Cecilia Victorius, Nemeſius, Olympius, Adrianus, Georgius, Pantaleon, Agnes, Barlaam, Gereon, with his companions, *Coſmas, Damianus, Mauritius,* with the Theban Legion, *&c.*

Catholick Profeſſors to the year 400.

Domnus with 2000 Martyrs, *Lucianus, Theodorus, Paul* the firſt Hermit, *Jacobus Niſſibſtanus, Spiridon, Macharius, Nicholaus, Helena* (the Mother of *Conſtantine* the Great) *Conſtantine* (the firſt Chriſtian Emperour) *Marcus, Arethuſius, Nycetas, Theodorus, Antonius, Hilarion, Athanaſius, Paulus, Conſtantinopolitanus, Hilarius, Martianus, Baſilius, Hieronimus, Epiphanius, Patianus, Ambroſe, Cyril* of *Jeruſalem*, &c.

Nations converted.

Dacians, Gebes, Beſſites, Scythianus, Morines, Armenians, Humnes, Indians, Ethiopians, &c.

From the year of Christ 300.

Chief Pastors.	General Councels.
304 *Marcellus.*	The 1. *Nicene* Councel
309 *Eusebius.*	(Fathers 328.) approv'd
312 *Melchiades.*	by Pope *Sylvester*, *An. Do.*
314 *Sylvester.*	325. against *Arrius.*
336 *Malchus.*	Authors, *Cedrenus, Potius, Socrates, Eusebius.*
337 *Julius.*	The 1 *Constantinopolitan*
352 *Liberius.*	Councel, (Fathers
358 *Felix* 2.	150.) Pope *Damasus* pre-
367 *Damascus.*	siding, *Anno Dom.* 381
385 *Siricius.*	against *Macedonius.*
398 *Anastasius.*	Authors, *Socrates, Photius, Baronius.*

From the year 400.

402 *Innocentius* 1.	The 1. *Ephesin* Coun-
417 *Sozimus.*	cel, (Fathers 200.) Pope
419 *Bonifacius* 1.	*Celestine* presiding, *Anno*
424 *Celestinus* 1.	*Dom.* 431. against *Nestor.*
432 *Sixtus* 3.	Authors, *Nicephorus,*
440 *Leo Magnus.*	*Baronius.*
461 *Hilarius.*	The *Calcedon* Councel,
468 *Simplicius.*	(Fathers 600.) Pope *Leo*
483 *Felix.*	presiding, *Anno Dom.* 451
492 *Gelasius* 1.	against, *Eutyches.*
497 *Anastasius* 2.	Authors, *Leo, Epist.* 50
499 *Symmachus.*	*Baronius*, &c.

Anno Dom. 500

The 1. *Nicene* Councel defined against *Arrius*, *That the Son of God is consubstantial to his Father, and true God.*

2. *That he who holds the See of* Rome, *is the Head and chief of all the Patriarchs, seeing he is the first, as* Peter, *to whom power* (Ecclesiastical)

is

is given over all Christian Princes, and all their people, &c. *and whoever shall contradict this, is excommunicated by the Synod,* Can, 39. Arab.

3. *That by Baptism a man is freed from the servitude and corruption of sin,* l. 3 decret.

4. *That the Lamb of God, which takes away the sins of the World, is placed on the sacret Table* (the Altar) *to be sacrificed by the Priest unbloodily, and that we* (*receiving his precious Body and Blood,*) *do believe these things to be signes of our Resurrection,* l. 3. decret. *de Divina mensa.*

It Decreed, *That a Bishop dying, notice shall be given of his death, to all Churches and Monasteries in the Parish, that Deacons* (*who have no power to offer Sacrifice*) *ought not to give the Body and Blood of Christ to Priests, who have such power.* Can. 14.

The 1. *Constantinople* Councel defined against *Macedonius*, who deny'd the Holy Ghost to be God, and decreed the Bishop of *Constantinople* to be Chief, next the Bishop of *Rome.*

The 1. *Ephesine* Councel defined against *Nestor*, who deny'd the B. Virgin to be the Mother of God, *c.* 1, 2, 3, 4.

It defined, that St. *Peter* was the Head and Prince of the Apostles, and that the Power of loosing and binding sins, was given by our Lord to St. *Peter*, (who in his Successors) lives and exercises judgement to this very time, and always, *Acts.* 3.

The Councel of *Calcedon* defined against *Eutychus* and *Dioscorus*, who deny'd two Natures in Christ, affirming, that the Humane Nature was chang'd into the Divinity. In the third action of this Councel, Pope *Leo is* called Universal Arch-

Bishop

Biſhop and Patriarch of old *Rome*, and ſentence is pronounc'd againſt *Dioſcorus* in the names of *Leo*, and St. *Peter*, to acknowledge *Leo* to be St. *Peter's* Succeſſor.

The *Eleberine* Councel in *Spain*, ſubſcribed by *Oſius*, and others, who were preſent at the firſt *Nicene* Councel, defined, that Biſhops, Prieſts, Deacons ſhould abſtain from their Wives, or elſe be degraded, *c.* 33. Age the 4.

The 2. Councel at *Arles* under Pope *Sylveſter*, defined, that no man, who was married could be made a Prieſt, unleſs a Converſion were promiſed. *Can.* 2.

Catholick Profeſſors to the year 500.

S *Everinus*, *Tigrius*, *Exuperius*, *Eutropius*, St. *John*, *Chryſoſtom*, *Paulinus*, *Mauritius*, S. *Auguſtine*, *Maximus*, *Soſimus*, *Vincentius*, *Lyrinenſis*, *Jacobus Perſa*, *Alexius*, St. *Cyril of Alexandria*, *Urſula with* 11000. Virgins, *Preſper*, *Honoratus*, *Palladius*, *Bonifacius*, *Euthimius*, *Simon Stelites*, *Chryſologus*, *Patricius*, *Eugerius*, *Fulgentius*, *Boetius*, *Epiphanius Tycinenſis*, *Severinus*, &c.

The *Scots* converted by *Palladius*, *French* by St. *Remigius* and *Vedaſtus*, 4979. Martyrs of *Africa*, and many others.

From the year of Chriſt 500.

Chief Paſtors.	General Councils.
514 *Hormiſda*	
524 *Joannes* 1.	
525 *Felix* 4.	
530 *Bonifacius* 2.	The 2. *Conſtantinopolitan* Councel, Pope *Vigilius* preſiding (Fathers 165 *Anno Dom*, 553.) againſt *Anthimius*, and *Theodore*.
532 *Joannes* 2.	
535 *Agapetus*:	
537 *Sylverius*.	
540 *Vigilius*.	

556 *Pela-*

556 *Pelagius* 1.
560 *Joannes* 3.
573 *Benedictus* 1.
578 *Pelagius* 2.
590 *Gregorius Magnus.*

Authors, *Zonorus*, *Nicephorus*, and *Baronius*.

This 2. *Constantinopolitan* Councel defined, *That our Lord* Jesus Christ *Crucified in the Flesh, is both the true Lord of Glory, and one of the Holy Trinity*, Can. 10. against *Peter* the Arch-bishop of *Constantinople*, who held, That the whole Trinity was Crucified for us, as appears, *Acts* 1.

It defined, *One Divine Nature to be in all the three Persons*, Can. 1. *Two Nativities in Christ*, c. 2. *One only Person to be in Christ, though two distinct Natures*, against *Anthimius* and *Theodore*, Can. 4. 5.

It defined against *Theodore*, *That Christ was not troubled with passions of the mind, or concupiscenses of the Flesh*, Can. 12.

In this Age, the third Councel of *Carthage* decreed, That the *Sacraments of the Altar*, Mass *should not be celebrated, but by such only as were fasting*, Can. 29. It approv'd the *whole Catologue of Canonical Books by name, as they are now published in our Bible, and approv'd by the Catholick Church*, (except only *Baruch*, which is not nam'd, because an Appendix to *Jeremiah*, whose Secretary he was) *Can.* 47. This Councel was subscribed by S. *Augustine*, and approv'd in the sixth General Synod.

In this Age, the *Milevitan Councel* defin'd, That *whoever denies Children newly born to be Baptized, or says they contract nothing of original sin from* Adam, *which may be cleansed by the Laver of Regeneration*, &c. *Anathema*, c. 2. It was subscribed by St. *Augustine*.

In

In this Age the *Cæsar-augustan* Councel decreed, *That Virgins* (who had vow'd themselves to God) *should not be vail'd, till after forty years probation.*

In this Age Pope *John* 1. decreed, *That Mass ought not to be celebrated, but in places consecrated to our Lord, unless great necessity should enforce it.* In his Epist. to the Bishops of divers places, giving this reason, *Because it is written, see thou offer not thy Holocausts in every place, but in the place which thy Lord thy God hath chosen,* Deut. 12. *An.* 525. For as no others but Priests consecrated to our Lord, ought to sing Masses, and offer Sacrifices to our Lord upon the Altars, so in no other but consecrated places. *De Consecrat. dist.* 1. *c. Sicut non alii.*

Catholick Professors to the year 600.

Gerardus, Genovesa, Columbus, Germanus Parisiensis, Mary of *Egypt, Brigitta, Simeon Salus, Leander,* St. *Benedict.* (institutor of the Holy Order of Benedictine Monks) *Rupertus, Maurus Placidus, Arnulphus, Radegundis, Leonard, Columbanus, John Climachus, Isaac, Hermenigildus, Fortunatus, Agricola, Bonifacius, Victor, Elutherius, Gregorius Turonensis,* &c.

Nations converted.

St. *Angustine* the Monk, sent by Pope *Gregory,* converted *England.* The Northern *Picts, Goths, Bavarians,* and *Burgundians,* were also converted in this Age.

From the year of Christ 600.

Chief Pastors.

605 *Sabinianus.*
606 *Bonifacius* 3.
615 *Deusdedit.*
618 *Bonifacius* 4.
626 *Honorius.*
639 *Severinus.*
640 *Joannes* 4.
642 *Theodorus* 1.

649 *Mar-*

649 *Martinus* 1.
654 *Eugenius.*
655 *Vitalianus.*
669 *Adeodatus.*
676 *Domuus* 1.
678 *Agatho.*
683 *Leo* 2.
684 *Benedictus* 2.
685 *Johannes* 5.
686 *Conon.*
688 *Sergius.*

General Councels.

The 3. *Constantinopolitan* Council. Fathers 289 Pope *Agatho* presiding, *Anno Dom.* 680. against the *Monotholites.*

Authors, *Cedrenus, Baronius,* &c.

In this 6. Age, in the 3. Council of *Constantinople,* celebrated in *Trullo,* were condemn'd, *Sergius, Paulus, Petrus, Cyrus,* and *Theodore,* who most impiously taught, but one will and operation to be in Christ.

It defined, under *Anathema, That all things should be held, which had been defin'd in the first six General Councils, together with* 85 Canons, *called the Apostles* Canons, *and certain other Provincial Councels there specified,* Canon 1, 2.

It defin'd, *That no Priest, Deacon, or Sub-deacon, after they had taken Orders, could marry,* c. 6. and this in conformity to the Apostles Canons, (*Can.* 27.) where they commanded, *That none but* Lectors *and* Countors *should marry, after they had received Orders.*

It decreed, *that Grapes* (an abusive custom in some places) *should not be given to the people, together with that unbloody Sacrifice of the Oblation,* Can. 28. de consec. distinct. 2. *Verbo didicimus.*

It decreed, *That Water ought to be mingled with the Wine in the unbloody Sacrifice of the* Mass, *according to St.* James *the Brother of our Lord, and*

Biſhop of Hieruſalem *in his myſtical Sacrifice delivered to us* (ſay they) *in writing, De conſecrat. diſt.* 1. *verbo* Jacobus, c. 32. Contrary to the Hereſies of the *Hydroparaſtes*, who conſecrated in Water only; and of the *Armenians*, who did it in Wine only.

It decreed, *That we ought to give inferiour adoration to the Croſs, and forbad it to be made on pavements, for reverence ſake*, Can. 73

It decreed, *That ſuch as have received power from God too looſe and bind, ought attentively to conſider the quality of the ſin, and the diſpoſition of the ſinner, that ſo they may apply a fit remedy for the diſeaſe, leſt, if they judge of the ſin without difference, they hinder the health of the ſick party*, Can. 102. This required Confeſſion, and a particular knowledge of the ſins to be abſolved.

It decreed, that *a Chriſtian adoring only God his Creator, may invocate, Saints, that they would vouchſafe to pray for him to the Divine Majeſty*, Can. 7.

Catholick Profeſſors to the year 700.

Anaſtaſius, Perſa, *Walburga*, *Attala*, *Euſtatius*, *Joannes Elimoſinarius*, *Iſidorius*, *Claius*, *Theodorus*, *Arnulpleus*, *Aldegund*, *Eligius*, *Severus*, *Cæſarius*, *Maximus*, *Oſwaldus*, Odænus, *Lambertus*, *Guagericus*, *Anhelmus*, *Betulphus*, *Berta*, *Cunibertus*, *Aidanus*, *Cuthbertus*, *Julianus*, *Marinus*, *Eugenius*, the two *Edwaldies*, *Andonius*, *Damianus*, *Tienenſis*, *Killianus*, *Joannes*, *Bergonienſis*, *Cedda*, *Projectus* *Paulinus*, with divers others.

Nations converted.

The *Flemings* converted by *Eligius*, the *Weſtphalians* by the two *Edwaldies*, the *Franconians* by

by *Killianus*; multitudes of the *Spaniards* by *Andonius*, the *Friſians* by *Willebrod.*

From the year of Chriſt 700.

Chief Paſtors.	
702 *Johannes* 6.	742 *Zacharius.*
705 *Joannes* 7.	752 *Stephanus* 2 }
708 *Siſimus.* }	*Stephanus* 3. }
Conſtantius. }	757 *Paulus* 1.
714 *Gregorius* 2.	768 *Stephanus* 4.
731 *Gregorius* 3.	772 *Adrianus.*
	796 *Leo* 3.

General Councils.

The 2. *Nicene* Councel; Fathers 350. Pope *Adrian* preſiding, *An. Dom.* 787. againſt Image-breakers.

Authors, *Sedrenus, Zonoras, Baronius.*

This Second *Nicene* Councel in the ſecond Action, approv'd the Epiſtle of Pope *Adrian* to *Taraſius* the Patriarch, in which he teaches the *Roman* Church to be the Head of all Churches.

In the third Action it receives and approves the Apoſtolical Tradition of the Church, by which Veneration and Worſhip of the Saints it taught, *viz.* as the Servants, Children, and Friends of God; *With theſe alſo* (ſay they) *we Worſhip the Reliques of Martyrs, and Holy Images of Chriſt and his Saints, ſince we know* (according to the ſentence of *Baſil* the Great) *honour exhibited to the Image redounds to the prototipe.*

In the ſixth *Action, Tom* 1. it declares the *Conſtantinopolitan* Synod (under *Leo* the Heretical Emperor, which condemned Images, to be no true Synod, becauſe neither the Pope, nor his Legates, nor the Eaſtern Patriarchs were preſent at it.

In the seventh *Action*, it approves the first six General Councils, defining *all to be Hereticks whom they condemn for such: as also that the Images of Christ, the B. Virgin, the Angels and all the Saints ought to be dedicated and kept in the Holy Temples of God, that by Them we might come into the memory of the prototypes.* It defines likewise, *that we may give the said Images a salutation or honorary Worship, not that true* Latria (or Soveraign Honor) *which we give to God only; so the Discipline of our Forefathers, or Tradition of the* Catholick Church *teacheth.* Thus the Council.

And again, *We confess with one consent, that we will keep Ecclesiastical Traditions, whether by writing, or custom, being in force, and decreed,* &c. *Who shall dare to think or teach otherwise, or (after the custom of wicked Hereticks) violate Ecclesiastical Traditions, let him be Excommunicate,* Acts the 7. p. 686. Tom. 3

In the same Age the Council of *Seus* decreed, *That it was a dangerous thing to be in that Errour, that nothing is to be admitted which is not drawn from Scripture; for many things are deriv'd from Christ to posterity, by the hands of the Apostles, from mouth to mouth,* &c. *which are to be holden without all doubt.*

Catholick Professors to the year 800.

VEnerable *Bede, Bonitus, Grimaldus, Guthalcus, Joannes Damascenus, Germanus, Wintcus, Hermingildus, Bonifacius, Plectrudis, Lioba, Jodocus, Odillia, Getrudis, Hubertus, Lullus, Burchardus,* and many others.

Na-

Nations converted.

The *Hassites*, *Thuringians*, *Ephordians*, and *Cattians*, converted by *Boniface* the *English* Monk; the *Lombards* by *Sebaldus*; the *Jews* in the City of *Berito* by the bleeding of a *Crucifix*, which was stab'd by them, the Blood whereof cured diseases; the two *Saxon* Dukes, *Withkindus* and *Albion*, converted by a miraculous sight of the Blessed Sacrament.

From the year of Christ 800.

Chief Pastors.

816 *Stephanus* 5.
817 *Paschasius* 1.
824 *Eugenus*.
827 *Valentinus*.
832 *Gregorius* 4.
844 *Sergius* 2.
847 *Leo* 4.
855 *Benedictus* 3.
858 *Nicolaus* 1.
868 *Adrianus* 2.
873 *Joannes* 8.
883 *Martinus* 2.
884 *Adrianus* 3.
885 *Stephanus* 6.
891 *Formosus*.
897 *Bonifacius* 6.
900 *Stephanus* 7. } *Romanus*. }

General Councils.

The fourth *Constantinopolitan* Council, (Fathers 101.) Pope *Adrian* presiding, *An. Dom* 869 against *Photius*.

Authors, *Nicephorus*, *Platina*, *Baronius*.

In this fourth *Constantinopolitan* Council *Photius* was condemn'd for usurping the Chair of *Constantinople*, and expelling *Ignatius* the lawful Bishop; as also for disobeying the Authority and Decrees of the Apostolick See of old *Rome*, *Act.* 1.

In this Council they recited the Acts of a Synod, made by *Adrian* Pope of *Rome*, upon the very intrusion of *Photius* into that Chair; and in *Adrian*'s third Address to the Synod, his words are, *We have read, that the Bishop*

of Rome *hath judged* the *Bishops of all Churches but we have not read that any one hath judged him.* In the same Epistle was read the definition of Pope *Adrian* in the said *Roman* Council against that unlawful Council at *Constantinople*, called by *Photius* (*Michael* the Tyrant being Emperour) and all the Acts thereof, condemning them to the Fire, *&c.* The whole Epistle was approv'd, and ratified with a new *Anathema* by this Council, *Action* 8.

It condemned the said *Photius* and his Council, against Images, *Act.* 8.

It commanded the definitions against *Photius* and his Councils to be observed, *Can.* 1.

It defined, *That the Images of Christ and his Saints are to be Worshipped with a certain relative Worship*, Canon 3.

It declar'd Photius *never to have been a Bishop*, Canon 6.

It decreed, *That Temporal Princes ought to honour the Holy Patriarchs, and especially the most Holy Pope of old* Rome, *next the* Constantinopolitan, *then the Patriarch of* Antioch; *and lastly of* Hierusalem, Canon 21.

It defined under Anathema, *That no Temporal Prince, or Lay-man, should meddle in the Election or promotion of* Patriarchs, Metropolitans, *or* Bishops, *as having no power at all therein*, Can. 22.

It approv'd all the seven former General Councils.

It Anathematized *Photius* for the causes abovementioned, *Can.* 6.

Catholick Professors to the year 900.

Sabinus, Ansgratius, Ludgerus, Gerfridus, Geroldus, Joannicius, Idc, Nicetas Menolphus, With-

Withgungus, Adelardus, Mervardus, Ruwoldus, Auſgarus, Rembertus, Withinus, Atalphus, Seinaudus, and many others.

Nations converted.

The *Danes* and *Swedes* converted by *Anſgratius*, the *Bulgarians* by *Joanicius*, the *Rugians* by the Monks of *Corbeia*; the *Moratians* by *Withgungus*, the *Ruſſites* by a Prieſt ſent by the Emperour *Baſilius*.

From the year of Chriſt 900.

Chief Paſtors.

901 *Theodorus* 2.	640 *Stephanus* 9.
Joannes 9.	943 *Agapitus* 2.
905 *Benedictus* 4.	956 *Joannes* 12.
907 *Leo* 5.	965 *Benedictus* 5.
908 *Chriſtopherus*.	966 *Joannes* 13.
Sergius 3.	972 *Domnus* 2.
910 *Anaſtaſius* 2.	973 *Benedictus* 6.
912 *Laudo*.	975 *Benedictus* 7.
Johannes 9.	984 *Joannes* 4.
928 *Leo* 6.	985 *Joannes* 15.
929 *Stephanus* 8.	995 *Joannes* 16.
931 *Joannes* 11.	996 *Gregorius* 5.
936 *Leo* 7.	999 *Sylveſter* 2.

In this tenth Age, or Century, I find no General Councel, nor yet Provincial, in which any Controverſie of moment was decided, a Succeſſion of Chief Paſtors, and ſome Nations converted we have.

Catholick Profeſſors to the year 1000.

ODo, *Clunianenſis*, *Wenceſlaus*, *Adalricus*, *Bruno Colonienſis*, *Guibertus*, *Majolus*, *Dunſtanus*, *Romaldus*, *Elphegus*, *Adelherdes*, *Wolfangus*, *Poppo*, *Bernaldus*, *Adelbertus*, *Ægidius*, *Tuſculanus*, and many others.

Nations converted.

The *Polonians* converted by *Ægidius Tuſculanus*, ſent by Pope *John* 13. The *Sclavonians* converted by *Adelbert*; The *Hungarians* converted by another *Adelbert*.

From the year 1000.

Chief Paſtors.

1003	*Joannes* 17. *Joannes* 18.	1049	*Leo* 9.
1309	*Sergius* 4.	1055	*Victor* 2.
1012	*Benedictus* 8.	1058	*Stephanus* 10.
1024	*Johannes* 19.	1059	*Nicolaus* 2.
1034	*Benedictus* 9.	1061	*Alexander* 2.
1044	*Gregorius* 6.	1073	*Gregorius* 7.
1047	*Clemens* 2.	1086	*Victor* 3.
1048	*Damaſcus* 2.	1088	*Urbanus* 2.
		1090	*Paſchalis* 2.

In this Eleventh Age, about the year 1049. *Berengarius* an Arch-Deacon of *Ghent*, began to broach his Hereſie concerning the B. Sacrament, affirming it to be only a ſign, or figure of the Body and Blood of Chriſt, not his true Body and Blood; for which he was condemn'd in the Council of *Vercellus*, under Pope *Leo* 9. 1053. As alſo in the *Lateran* Conncil, under Pope *In.* 2. *An.* 1077. where he abjur'd his Hereſie in open Council, and died a Catholick, after divers penances done for his ſin. See *Gulielmus Biblothecarius*, *I. de geſtis Anglorum.*

Catholick Profeſſors to the year 1100.

Odilo Cluniacenſis, *Henricus* the Emperour, *Kunigundis* his Wife, *Colemanus*, *Petrus Damianus*, *Oddas*, *Simeon* the Hermit, *Brado*, *Dominicus*, *Loricatus*, *Gothardus*, *Edwardus*, *Wigbertus*, *Lanfrancus*, *Gerardus Gaudanenſis*, *Anſelmus*, *Staniſlaus*, *Anſworus*, *Godfridus Ambianenſis*,

ſis, Ivo, Bruno, Carthuſianus, Hugo Clunianenſis, Hugo Gratianopolitanus, &c.

The *Vindicians* and *Pruſſians* converted.

From the year 1100.

Chief Paſtors.	General Councels.
1118 *Gelaſius* 2.	1 *Lateran* Councel
1119 *Calixtus* 2.	(Fathers 300) for inſtau-
1125 *Honorius* 2.	ration of Diſcipline, Pope
1130 *Innocentius* 2.	*Calixtus* 2. preſiding,
1143 *Celeſtinus* 2.	*Ann.* 1122.
1144 *Lucius* 2.	Authors *Sugerius, Platius, Onuphrius, Baronius.*
1145 *Eugenius* 3.	
1154 *Anaſtaſius* 4.	
1155 *Adrianus* 4.	2. *Lateran* Councel
1160 *Alexander* 3.	(Fathers 1000. for the
1182 *Lucius* 3.	right of the Clergy, *In-*
1185 *Urbanus* 3.	*nocent* the II. preſiding,
1187 *Gregorius* 8.	*Anno* 1139.
1188 *Clemens* 3.	Authors, *Platina, Onu-*
1191 *Celeſtinus* 3.	*phrius, Baronius.*
1198 *Innocentius* 3.	

The 3. *Lateran* Councel (Fathers 300) for Reformation, Pope *Alexander* the 3. preſiding, *Anno Dom.* 1179.

Authors the ſame, as before.

The two firſt *Latetan* Councels defin'd little in matters of Controverſie. The third condemn'd *Waldenſis* the Merchant of *Lions*, who taught the Apoſtles were Lay-men, that Lay-men and Women might conſecrate and Preach, that Clergy-men ought to have no poſſeſſions or properties; that Oaths were unlawful in all caſes, that Prieſts and Magiſtrates by mortal ſin fell from their dignity, and were not to be obey'd, *&c.* His Tenets were here defin'd againſt, and he himſelf Anathematized.

Ca-

Catholick Professors to the year 1200.

AGnes *Romana*, *Noribertus*, *Malachius*, *Bernardus Abbas*, *Gulielmus Dux Aquitaniæ*, *Gerardas*, *Hildegardis*, *Thomas Cantuariensis*, *Hugo Lincolnienſis*, and others.

Nations converted.

The *Pomeranians* and *Norwegians* converted by one *Nicholas* a Monk, who was afterwards Pope, and called *Nicolas* the third.

From the year of Christ 1200.

Chief Pastors.	General Councils.
1215 *Gelasius* 2.	The Fourth *Lateran* Councel (Fathers 1285) Pope *Innocent* the Third presiding *Anno* 125: Authors, *Onuphrius*, *Platina*, *Genebrand*, and *Spondanus*.
1222 *Gregorius* 9.	
1241 *Celestius* 4.	
1242 *Innocentius* 4.	
1254 *Alexander* 4.	
1261 *Urbanus* 4.	
1265 *Clemens* 4.	
1271 *Gregorius* 10.	
Innocentius 5.	The Council of *Lions*, (Fathers 100.) Pope *Gregory* the Tenth prefiding, *Anno* 1274. against the *Grecians*. Authors, *Gulielmus de Nangis*, *Onuphrius*, *Platina*, *Spondanus*.
1276 *Adrianus* 5.	
Ioannes 20.	
1277 *Nicolaus* 3.	
1281 *Martinus* 4.	
1285 *Honorius* 4.	
1288 *Nicolaus* 4.	
1294 *Celestinus* 5.	
1295 *Bonifacius* 8.	

The Fourth *Lateran* Council, defin'd in the Profession of Faith. *That all men at the Resurrection shall receive according to their merits, whether good or evil.* 2. *That the Universal Church of the Faithful is one, out of which no man is saved.* 3. *That the true Body and Blood of Christ is in the Sacrament of the Altar, under the forms*

of

of Bread and Wine, the Bread being transubstantiated by the Divine Power into the Body, and the Wine into the Blood. 4. *That no man can make this Sacrament but a Priest, rightly ordained by the Keys of the Church, which* Jesus Christ *himself gave the Apostles and their Successors.* 5. *That Baptism profits little ones as well as those who are of riper years unto Salvation,* Can. 1.

It condemn'd the Heresie of *Abbas Joachim,* who deny'd the Fathers, Son, and Holy Ghost to be one highest thing, Essence, or Nature, though three distinct Persons, *Can.* 2.

It condemn'd all such for Hereticks, as erect themselves against the Faith by them expounded in the first Canon, *Can.* 3.

It defined, *That all the Faithful should at least once a year confess their sins to their own Parish Priest, or to some other by his approbation, and that they should receive the B. Eucharist at* Easter, Can. 21. extra de pœnitentia.

The Council of *Lions* defined, *That the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but one, not by two spirations, but by one. This hitherto* (saith the Council) *the Holy* Roman Church *(the Mother and Mistress of all Churches) hath preach'd and taught, This the unchangeable and true sentence of the Orthodox Fathers, as well* Greek *as* Latine, *holdeth,* Can. 6. de Sum. Trin. & Fide Catholica.

Catholick Professors to the year 1300.

St. *Dominick* and St *Francis*, Institutors of their Holy Orders of Fryers, *Maria Oignacca, Christiana Mirabilis, Eugelbertus Colonienſis, Petrus Mediolanenſis, Luitgardis, Elizabeth Lantgranenſis, Anthonius Padvenſus, Gulielmus*

Bono-

Bononienſis, *Hyacinthus*, *Alexander de Hales*, *Thomas Aquinas*, *Bonaventura*, *Nicolaus Noveſienſis*, *Hedingis*, *Medardes*, *Nicolaus Tolentinas*, *Mechtildis*, *Gertrudis Angela de fulgineo*, and many others.

Nations converted.

The *Livonians* converted by *Medardes*, the *Lituanians* by the Knights of St *Mary*, the Emperour *Caſſanes*, with innumerable *Tartarians*, converted alſo in this Age.

From the year 1300.

Chief Paſtors.

1303 *Benedictus* 9.
1305 *Clemens* 5.
1316 *Ioannes* 21.
1334 *Benedictus* 10.
1343 *Clemens* 6.
1352 *Innocentius* 6.
1362 *Urbanus* 5.
1371 *Gregorius* 11.
1378 *Urbanus* 6.
1389 *Bonifacius* 9.

General Councils.

The Council of *Vienna*, (Fathers 300.) Pope *Clement* the Fifth, preſiding *An. Dom.* 1311.

Authors, *Platina*, *Onuphrius*, *Spondanus*.

This Councel defined *Baptiſm to be neceſſary as well for Infants, as thoſe of riper age.* Habetur in Clementina, de Sum. Trinitate & Fide Catholica.

It condemn'd the *Bergardes* and *Beguines*, who held carnal luſt done out of temptation to be no ſin, and that we ought not to ſhew Reverence at the Elevation of the Body of Chriſt, *&c. Habetur in Clementina, ad noſtrum de Hæreticis.*

Catholick Profeſſors to the year 1400.

Ivo Juriſconſultus, *Rochus*, *Chriſtina*, *Sumlenſis*, *Venturinus Rergomenſis*, *Gertrudis de Eſten*, *Godfridus Eptingenſis*, *Henricus Suſo*, *Catharina Senen-*

Senenſis, *Albertus Alobrogenſis*, *Andreas Feſulanus*, *Gerardus Oroet*, and many others.

Nations converted.

Azatines, Emperour of the Turks the Iſles of the *Canaries*, the revolted *Lithuanians*, the *Cunians*, the *Boſnians*, the *Lipuenſians*, the *Catrinians*, and the *Sclavonian* Nations converted by the means of Pope *Clement* the 6. and *Lewis* King of *Hungary*.

From the year of Chriſt 1400.

Chief Paſtors.	General Councils.
1404 *Innocentius* 7.	The Council of *Conſtance*,
1406 *Gregorius* 12.	*Ann.* 1415. againſt *John*
1409 *Alexander* 5.	*Wickliff*, *John Huſſe*, and
1410 *Ioannes* 22.	*Hierome of Prague*, Pope
1417 *Martinus* 5.	*John* 22. and *Martin* the
1430 *Eugenius* 4.	5. preſiding.
1447 *Nicolaus* 5.	The Council of *Florence*
1455 *Calixtus* 3.	(Fathers 145.) Pope *Eu-*
1458 *Pius* 2.	*genius* 4. preſiding *Anno*
1494 *Paulus* 2.	1439, againſt many He-
1471 *Sixtus* 4.	reſies.
1484 *Innocentius* 8.	Authors, *Calmerinus*,
1492 *Alexander* 6.	*Volateran*, *Blatina*, *Spon-*
	danus.

The Councel of *Conſtance* defined againſt, and Anathematiz'd *John Wickliff*, *John Huſs*, and *Hierom* of *Prague*, for teaching, 1. *That all Prieſts and Magiſtrates fell from their dignity by any mortal ſin, and ought no longer to be obey'd.* 2. *That the Body and Blood of Chriſt are not really preſent in the Sacrament.* 3. *That God muſt obey the Devil.* 4. *That it is againſt Scripture for Prieſts to have any poſſeſſions.* 5. *That Temporal Lords might take away Church-livings at their pleaſure.*

6. *That all things happened by inevitable neceſſity*, &c. Seſſ. 8.

It defined, *That Communion under one kind was ſufficient to Salvation*; and *Hereſie*, to ſay, *that a Tyrant Prince might lawfully be kill'd by his own Subjects*, Seſſ. 13.

The Council of *Florence*, defined, *That the Souls of ſuch as die in State of Grace, not having fully ſatisfied for their ſins by worthy fruits of penance, are purg'd with purging pains*, and, *That the Holy Apoſtolick See, and* Roman *Biſhop hath a primacy over all the World, and is the Succeſſor of* S. Peter, *Prince of the Apoſtles, and Head of the whole Church*, In decret. Eugenii Pap. 4.

It defined, *That by the force of the words of Conſecration, the ſubſtance of the Bread is chang'd into the Body of Chriſt, and the ſubſtance of the Wine into his Blood, and that whole Chriſt is under either kind, and every particle of either kind, if divided.*

It defined, *The Books of the* Machabees, &c. *Canonical*, In decret. Unionis.

The *Grecians*, *Jacobites*, *Armenians*, and Patriarchs of *Conſtantinople* ſubſcribed this Council, and were re-united to the Church of *Rome*.

Catholick Profeſſors to the year 1500.

COlecta, *Vincentius*, *Valentinus*, *Bernardinus Senenſis*, *Joannes Capiſtranus*, *Laurentius*, *Juſtinianus*, *Anthonius Florentinus*, *Didacus ab Aſcalas*, *Andreas Chias*, *Maria Toletana*, *Dominicus Piſcienſis*, *Margarita Revennatenſis*, *Nicolaus Eremita*, *Jacobus Picenus*, *Iacobus Alemannus*, *Columba*, *Oſanna*, *Mantuana*, and many others.

Na-

Nations converted.

The *Gamogoſians*, the people of the Kingdoms of *Betonine*, *Guinea*, *Angola*, and *Congo* converted in this Age.

From the year of Chriſt 1500.

Chief Paſtors.

1503 *Pius* 3.
Iulius 2.
1513 *Leo* 10.
1522 *Adrianus* 6.
1523 *Clement* 7.
1533 *Paulus* 3.
1550 *Iulius* 3.
1555 *Marcellus* 2.
Paulus 4.
1560 *Pius* 4.
1566 *Pius* 5.
1572 *Gregorius* 13.
1585 *Sixtus* 5.
1590 *Urbanus* 7.
Gregorius 14.
1591 *Innocentius* 9.
1592 *Clement* 8.
1605 *Leo* 11.
Paul 5.
1620 *Gregorius* 15.
1623 *Urbanus* 8.
16. *Innocentius* 10. now living.

General Councils.

The laſt *Lateran* Council, Pope *Julius* 2. and *Leo* 10. preſiding *Anno Dom.* 1512. I find not the certain number of the Fathers; it was a General Council.

The Council of *Trent*, Pope *Paul* the 3, and *Pius* the 4. preſiding againſt *Martin Luther*, and his fellow Sectaries, *Anno* 1546.

The laſt *Lateran* Council defined, *The Soul of man immortal, and that there be as many humane Souls as Bodies, Anathematizing all ſuch as obſtinately defend or hold the contrary*, Seſſ. 8.

What the definitions of the Council of *Trent* are I ſhall not need to relate, they are conformable to thoſe of all precedent General Councils, for us, and againſt Sectaries, as our adverſaries well know, and cannot deny.

Catholick Professors to the year 1600.

Catharina Genovenſis, Franciſcus à Paula, Andreas ex Olivo, Franciſcus Zimondus, Gentilis Ravennatenſis, Ignatius Loiola, Franciſcus Xaverius, Felix Capucinus, Carolus Borromeus, Antonius Peſtana, Edmundus Campianus, Philippus Nereus, Ceſar Baronius, Gulielmus Alanus, &c.

Nations converted.

Great multitudes were converted in this Age, both in *Italy, France, Spain, Germany, Polonia, India, Japonia, China*, by Prieſts, and Religious of the *Roman* Church: and likewiſe ſome conſiderable Perſons of the *Engliſh* Nation, even in the heat of Perſecution.

I have omitted multitudes of Provincial Councils, all eſtabliſhing and defining our Tenets over the whole World, a ſure eviction of the conſent of Nations, as well as Ages, in our behalf.

Now let any rational and diſ-intereſſed man be Judge, whether the Fathers of theſe foreſaid Councils were true Proteſtants or *Roman* Catholicks, (that is, whether they have taught and defined, Proteſtant, or *Roman* Catholick Doctrines) and doubtleſs, he will ſay *Roman* Catholicks: and ſo by conſequence were all the Ages and Countreys which have received and approved them for Orthodox, by humbly ſubmitting to their Decrees, (*viz.*) all Ages, ſince Chriſts time. Therefore let no Proteſtant, or other Sectary delude himſelf, and his ignorant and credulous followers, with a pretence to Councils, ſeeing there is no one to be found for them (ſpeaking of General and œcumenical Councils) which has defined, or taught their Negative Doctrines, but all have more

more or less condemned them, according to the Heresie then emergent. So impossible a task it is for them, to make a Catalogue of their Chief Pastors and Councils in all Ages, which notwithstanding must, and will be always required of them, to the eternal confusion of their novelties.

Fathers for the Churches continued Succession.

IN the second Ages *Irenæus. Where is it then, that a man shall find such Pastors as St.* Paul *teaches us,* when he says, *God hath placed in his Church, first Apostles, secondly Prophets, thirdly Doctors,* &c. *There then, where the gifts of our Lord are placed, must we seek for the Truth, amongst whom the Succession of the Church from the Apostles, and the purity of Doctrine is maintain'd in its integrity,* Lib. 4. Can. 45.

In the third Age *Tertullian. What the Apostles taught, I will prescribe ought no otherwise to be learn'd, then by those Churches which the Apostles founded,* lib. præscript. c. 21. And again, *What I believe, I received from the present Church, the present Church from the Primitive, That from the Apostles, the Apostles from Christ,* c. 37.

In the same Age *Origen. In our understanding Scripture, we must not depart from the first Ecclesiastical Tradition, nor believe otherwise, then as the Church of God hath by Succession delivered to us,* In his 27. Treatise on the 23. of *Mat.*

In the same Age St. *Cyprian. How can He be acknowledged for a true Pastor, who, (without succeeding to any one,) begins from himself,* Ep. to *Magnus*

In the fourth Age St. *Athanasius. Behold we have prov'd the Succession of our Doctrine, deli-*

vered by hand to hand, from Father to Son; but as for You (Arians) *new* Jews, *and Children of* Caiphas, *what Progenitors can You shew for your ſpeeches?* in the Decree of the *Nicene* Synod againſt the *Arians.*

In the ſame Age St. *Pacion. For my ſelf, holding my ſelf ſecure, upon the Succeſſion of the Church, and contenting my ſelf with the peace of the antient Congregation, I have not learn'd any ſtudies of diſcord,* Epiſt. 3.

In the fifth Age *Optatus Melevitanus,* reckons up the Biſhops from St. *Peter* to *Siricius* then Pope, ſaying to the Donatiſts, *Shew the original of your Chair, you who challenge the Holy Church to your ſelves,* lib. 2. con. Parn.

In the ſame St. *Auguſtine. The Succeſſion of Prieſts, from the very Seat of* Peter *the Apoſtle,* &c. *to the preſent Biſhoprick, holds me in the Church,* Cont. Fund. Ep. ca. 4. *Number the Prieſts* (ſays he) *even from the See of S.* Peter, *That is the Rock, which the Gates of Hell overcome not.* And in another place, *If the Church ſhall not continue here on Earth to the end of the World, to whom did our Lord ſay, Behold I am with you to the end of the World, to whom did our Lord ſay, Behold I am with you to the conſummation of the World?* Lib. 3. de bapt. cont. Don.

In the ſame Age *Vincentius Lyrinenſis. Faith is that which thou haſt received, not that which thou haſt deviſed, a thing not of private Uſurpation, but of publick Tradition, whereof thou ought'ſt not to be the Author, but conſerver,* &c. In his admonition againſt Hereſies, Ca. 27.

Ob-

Objections againſt the Churches continued Succeſſion, ſolved.

Obj. ELias *complain'd that he was left alone,* 3. *King* 19. Therefore the Church then failed.

Anſw. He ſpake figuratively, for God himſelf told him in the ſame chap. v. 18. that he had 7000. at that time in *Iſrael* (where he was) who had not bow'd their knees to *Baal*: And in the Kingdom of *Juda* there was then publick Profeſſion of the true Religion in *Hieruſalem*, Paralip. 20. 24, 14. So that conſequence is falſe.

Obj. The *Arian* Hereſie infected the whole World, *Ergo*, &c.

Anſw. You miſtake, the fury of that laſted not full four years, *viz.* from the Council of *Arimini*ans, to the death of *Conſtantius*, and that only in the *Eaſtern* Churches, the *Weſtern* feeling little or nothing of it. St. *Auguſtine* anſwers the *Donatiſts* objecting the ſame, *That even the Canonical Scriptures have this cuſtom, that the word ſeems to be addreſs'd to all, when it reaches home only to ſome few*, Epiſt. 48.

Obj. St. *Hierome* ſays, *The whole world groan'd and wondred to ſee it ſelf become* Arian (in his Book againſt *Luciferius*)

Anſw. If ſhe wondred, ſhe knew not when it was done; if ſhe groan'd, ſhe approv'd it not being done; therefore the major part were ſtill Catholick. Let St. *Hierome* anſwer for himſelf. *The Biſhops* (ſaith he againſt *Luciferius*) *that did the fact at* Arminium *were deluded*, (*viz.* by the new Creed there made, which might have born a good ſenſe) *few defending the fact, and ſome lamenting it.* And St. *Auguſtine* tells us, that the

Church then appear'd in her moſt conſtant members, *Athanaſius* and others, *Epiſt.* 48.

Obj. The Church will fail in the time of the Antichriſt, according to that, unleſs there come a revolt firſt, *&c. Theſ.* 2. 3.

Anſw. No, ſhe will not; ſhe ſhall then ſuffer great Perſecution, *Apoc.* 20. 8. and therefore ſhall be to ſuffer. Many will revolt, all ſhall not.

Obj. What if men would not perſevere? how then? you held free-will I hope?

Anſw. With St. *Auguſtine* to the *Donatiſts*, as if the Holy Ghoſt were ignorant what would be the Free-will of men, which yet foreſeeing, he foretold, *That the Church of Chriſt ſhould endure for ever.* De Unit. Eccleſ. ca. 12.

ARTICLE II.

That Proteſtants *have no continued Succeſſion.*

THE ARGUMENT.

1. THE true Church of God hath had a continued Succeſſion from Chriſt to this time, and ſhall have from hence to the end of the World, as hath been prov'd.
2. But the Proteſtant Church) and ſo of all other Sectaries) hath not a continued Succeſſion from Chriſt to this time.
3. Therefore the Proteſtant Church is not the true Church of God.

The *Minor* (which only remains unprov'd) is clear'd by the conceſſion of our moſt learn'd adverſaries, who freely and unanimouſly confeſs,

That

That before *Luther* made his separation from the Church of *Rome*, for 900. or 1000 years together, the whole World was Catholick, and in obedience to the Pope of *Rome*, there being no Protestants any where to be found, or heard of. Let *therefore our very enemies be our Judges*, Deut. 32. v. 31.

John Calvin. *All the Western Churches have defended Papistry.* Respon. ad Verspell. p. 154.

Hospinian. Luthers *separation was from all the World*, Epist. 141.

White. *Popery was a Leprosie, breeding so universally in the Church, that there was no visible company of men appearing in the World free from it.* Defens. c. 37. p. 136.

Bennet Norton. *The whole Christian World knows, that before* Luther, *all Churches were overwhelm'd with more then* Cymerian *darkness*, Treatise of the Church, p. 145.

Bancroft. *The Priests, and all the People too were drown'd in Popery*, Censure 4.

Jewel. *The whole World, Princes, Priests, and People, were overwhelm'd with Ignorance, and bound by Oath to the* Pope, Sermon on *Luke* 11.

Chamierus. *Apostasie averted the whole Body from Christ*, Epist. 49.

Brochard. *When the first assault was made upon the* Papacy *by* Luther, *the knowledge of Christ was wanting in all, and every of his members*, On the 2. Rev. pa. 41.

Whitaker. *In times past no Religion but the Papistical had place in the Church*, Controversie 4. q. 5, c. 3.

Bucer. *All the World err'd in that Article of the Real Presence*, p. 660.

Cal-

Calvin. *They made all the Kings and People of the Earth drunk; from the first to the last,* Institut. l. 4. c. 18. par.

Perkins. *During the space of* 900. *years the* Popish *Heresie had spread it self over the whole World,* Exp. Symb. p. 266.

Bale. *From* Phocas (*who lived* Anno Dom 602) *till the renewing of the Gospel, the Doctrine of Christ was in lurking holes,* Centur. p. 47. 65.

Simon Voyon. *When* Boniface *was installed, then was foretold by* Paul, Catalog. Doctor. Ep. to the Reader.

Bibliander. *It is without all question, that from the time of* Gregory the Great, *the Pope is Antichrists, who with his abominations hath made drunk all Kings and People, from the highest to the lowest,* In orat. ad principes Germaniæ, c. 72. *Hospinian* hath the very same expression, *Hist. Sacrament,* l. 2.

A SECOND ARGUMENT.

1. WIthout a continued number of Bishops, Priests and Laicks, succeeding one another in the Profession of the same Faith, from Christ and his Apostles to this time, a continued Succession cannot be had.
2. But Protestants have no continued number of Bishops, Priests, and Laicks succeeding one another, from Christ and his Apostles to this time, in the profession of the same Faith or Tenets, the 39 Articles, or any other set number of Tenets, expresly holding and denying all the same points.
3. Therefore Protestants have no continued Succession from Christ and his Apostles to this time.

The

The *Major* is manifeſt, becauſe it proceeds from the definition to the thing defin'd.

The *Minor* is prov'd, becauſe Proteſtants have never yet been able, nor ever will, to aſſign any ſuch number of men, whom they have ſucceeded in their 39 *Articles*, or *Luther* in his *Auguſtan Confeſſion*, when he revolted from the Catholick Church, no, nor yet one ſingle Dioceſs, or Biſhop.

If any man pretend to ſuch a Catalogue, let him name none but only ſuch, as held explicitely to the 39. *Articles*, all granting and denying the ſame points that the late Proteſtants of *England* granted and deny'd, or that our new Reformers deny and grant; For if they differ from them in any one material point, they cannot be eſteem'd Proteſtants. Let him not name the *Waldenſes*, for *they held the real preſence, that the Apoſtles were Laymen, that all Magiſtrates fall from their dignity by any mortal ſin, that it is not lawful to ſwear in any caſe*, &c. *Illiricus* in Catalog. *Wald.* Confeſſ. *Bohem.* a. 1. and *Waldo*, an unlearn'd Merchant of Lions, liv'd but in the year 1160.

Let him nor name the *Huſſites*, for they held *Maſs, Tranſubſtantiation, and ſeven Sacraments with us*, See *Fox* in his Acts proteſt. Apol. Tract 2. c. 2. Sect. 4. 5. They held, *the univerſal Church conſiſted only of the predeſtinate, are Virtues, and that they cannot fall from the Faith; they held all the Errours of* John Wickliff, and were condemn'd with him in the Council of *Conſtance, Seſſ.* 6. 7. and 15.

Let him not name the *Albigenſes*, for they *held all marriages to be unlawful, and all things begotten* ex coitu, *to be unclean.* S. Bernard Homil. 66. in Cantica. *They held two Gods, a good and*

an

an evil, teaching that the evil God made all visible things; They rejected the Old Testament, Rogerus Hoveden. ex actibus Tolosanis, An. 1178. and Rainerus, c. 6.

Let him not name the *Catharistes* or *Puritan Waldenses*, for they held, *that the Devil made the World. and deny'd the Resurrection*, Rainerus. c. 6. parag. 5. p. Secta Catharorum.

Let him not cite the *Wickliffians*, for they held, *That all things came to pass by fatal necessity, that Princes and Magistrates fell from their dignity and power by mortal sin*, Concil. Const. c. 8.

Let him not name the *Grecians*, for they *rejected the Communion of* Protestants, Censur. Eccles. Orientalis, They were at least 700. or 800. years in the Communion of the *Roman* Church, as witness the first eight General Councils, all held in *Grece*, and approv'd by the Popes of *Rome*. The first revolt was made by the *Grecians, denying the procession of the Holy Ghost from God the Son*, they were united again to the Church of *Rome* in the Council of *Florence*, Sess. last, *They held Transubstantiation, seven Sacraments, unbloody Sacrifice, prayer to Saints, and for the Dead*, Censur. Eccles. Orientalis, c. 7. 10, 12, 13, 21.

Let him not name the *Egyptians*, for they held *Transubstantiation, and unbloody Sacrifice, as is manifest by their Liturgies, but deny'd the procession of the Holy Ghost from the Son; and held but one will in Christ*, Godingus I. 1. c. 28. de rebus Abyssinorum.

Let him not cite the *Armenians*, for they hold *but one Nature in Christ, and that his flesh was chang'd into the Divinity*, Euthimius in his Pano. part. 2. Tit. 22. they were condemn'd by the Council of *Galced. Act. 5.* Pro-

Protestants pretence to the Fathers of the first 500. years is very idle, because were it true, as it is most false, that those Fathers were Protestants, yet could not that suffice, to prove them a continued Succession of 1600. years.

Secondly, Because those of the sixth Age must needs know better what was the Religions and Tenets of them, who liv'd in the fifth Age, by whom they were instructed, and with whom they daily convers'd, then our Protestants can now do, who have protested on their Salvation, that it was the very same with theirs, receiv'd from them by word of mouth, and so from age to age: and finally because.

A THIRD ARGUMENT.

1. IF our Tenets in which we differ from Protestants, and are opposed by them, be taught and approv'd by the Fathers of the first 500. years, then is it wholly impossible they should be for Protestants, and against us.
2. But our Doctrines (in which we differ from Protestants, and are opposed by them) are taught and approv'd by the Fathers of the first 500. years.
3. Therefore it is wholly impossible the Fathers of the first 500. years should be for Them, and against Us.

The *Major* is manifest of it self, the *Minor* is prov'd; first, by what has been already cited out of those Fathers, as also by what shall be cited out of them in my ensuing arguments. Secondly, by the ingenious confession of our Adversaries.

Fulk; *I confess*, Hierome, Austin, Ambrose, *&c. held the Invocation of Saints*, Riot. Briston. p. 36.

Kemnitius, *Most of the Fathers did not dispute, but avouch, that the Souls of Martyrs heard the Petitions of those who pray'd to them; They went to the Monuments of Martyrs, and invocated Martyrs by name.* Examin. Concil. Trident. par. 3. p. 200.

Whitgift; *All the Bishops and learned Writers of the* Greek *and* Latine *Church too, for the most part, were spotted with the Doctrines of Free-will, Merit, Invocation of Saints,* in his defence. p. 473.

Calvin; *It was a custom* 1300. *years ago to pray for the Dead, but all of that time, I confess, were carried away into Errour,* Institut. l. 3. c. 5. parag 10.

Whitaker; *It is true, which* Calvin *and the* Centurists *have written, That the Antient Church did err in many things, as touching Lymbo. Free-will, Merit of Works,* &c. contro. 2. q. 5. c. 7.

Peter Martyr; *As long as we stand to the Councils and Fathers, we shall remain always in the same Errours,* De voto colum. 1559.

Duditius; *If that be true which the Fathers have profess'd with mutual consent, it is altogether on the Papists sides;* Apud Bezam Epist. 1.

Raynoldus; *If all the Fathers held a point now in question, and not only held it, but also taught, not faintly, but plainly,* &c. *this consent of theirs were un-secure,* Confess. c. 5. divis. 5.

Jewel; *The way of finding truth by God speaking in the Church and Councils is very uncertain, and in a manner Fanatical,* Apolog. part. 4. p. 117.

Therefore the Fathers of the first five hundred years are nor for Protestants, but for Us; therefore Protestants are utterly at a loss in the point of a continued Succession.

OB-

OBJECTIONS SOLVED.

Obj. IN all the ages before *Luther*, Proteſtants had a Church, though it were inviſible.

Anſw. This is a meer Midſummer-nights dream, that a Church (which is a Congregation of viſible Men, Preaching, Baptizing, and converting Nations) ſhould be extant for a 1000. years, and yet be all this while inviſible, neither to be ſeen nor heard of in the World.

Obj. The Church in Communion with the See of *Rome* was the true Church, till ſhe Apoſtatiz'd, and fell from the Faith.

Anſw. If ſhe were once the true Church, ſhe is, and ſhall be ſo for ever; ſhe cannot fail, as hath been prov'd, nor erre in Faith, as ſhall be prov'd hereafter.

Obj. The Catholick Succeſſion was our Succeſſion for the firſt five centuries.

Anſw. You may as well tell me of a White Blackamoor; a Catholick is not a Proteſtant, nor a Catholick Succeſſion a Proteſtant Succeſſion. Who ever heard of a *Proteſtant Pope*? the *Catholick Church* was always govern'd by a *Pope* in the firſt five Centuries, as now it is, and hath defin'd our Tenets, and condemn'd Yours, as you have ſeen. It is the very Eſſence of a *Proteſtant* (as a *Proteſtant*) to *protect* againſt the Catholick Church, as the *Lutherans* and You have done.

Obj. We proteſt only againſt her Errours:

Anſw. Yes againſt manifeſt revealed Verities, (as hath and ſhall be prov'd) and the very Fundamentals of our Faith.

Obj St. *Auguſtine*, St. *Hierome*, and many others, are divided in their opinion, whether *Linus* or *Clement* immediately ſucceeded St. *Peter*.

Answ. Be it so, yet they all agreed in this, that the Succession was morally continued, to which it is a thing indifferent, whether *Clement* immediately succeeded him, as he well might, being his Scholar, or first *Linus*, then *Cletus*, and then *Clement*, which is now the more common opinion of the Church.

ARTICLE III.

The Catholick Churches visibility asserted.

OUR Tenet is, *That the Holy Catholick and Apostolick Church of God, hath had not only a continued, but also a visible Succession from Christ to this time,* &c. which we prove thus.

1. A Society of men, which hath always in it exteriour Consecration and Ordination of Ministers, Preaching, Baptizing and administring Sacraments, must of necessity be always visible.
2. But the Church of Christ is a Society of men which hath always in it exteriour Consecration and Ordination of Ministers, Preaching, Baptizing, and administring Sacraments.
5. Therefore the Church of Christ must of necessity be always visible.

The *Major* is prov'd by evident reason, because those all outward and sensible actions which are inconsistent with an invisible Society of Actors.

The *Minor* is prov'd by Scripture, *Go ye teaching all Nations, Baptizing them,* &c. And, *behold I am*

am with you all days, &c. S. Mat. 28. v. 20. *He gave some Apostles, some Pastors, and Doctors to the consummation of the Saints*, Ephes. 4. 11, 12.

A SECOND ARGUMENT.

1. A Light always shining to the World, and a City so seated on a Hill, that it cannot be hid, must needs be always visible.
2. But the Church of Christ is a light always shining to the World, and a City so seated on a Hill, that it cannot be hid.
3. Therefore the Church of Christ must needs be always visible.

The *Major* is manifest by the very terms.

The *Minor* is prov'd by Scripture; *The mountain of the House of our Lord shall be prepar'd on the top of mountains*, Isa. 2. 2. *You are the light of the World, a City seated on a Hill cannot be hide*, St. Mat. 5. 14. *He hath put his Tabernacle, his Church, in the Syn*, Psal. 18. 4.

Fathers for the Churches visibility.

IN the second Age *Irenæus*; *Where is it then, that a man shall find such Pastors, as St.* Paul *tells us of, when he says, God hath plac'd in his Church, first Apostles*, &c. Ephes. l. 4. c. 45.

In the third Age *Origen*; *The Church is full of brightness, even from East to West.* Homil. 3. on St. Mat.

In the same Age St. *Cyprian*; *The Church being cloath'd with the light of our Lord, spreads its beams through the whole World*, De unit. Eccles.

In the fourth Age S. *Chrysostom*; *It is easier, that the Sun should be extinguish'd, then that the Church should be obscured*, Homil, 4. on Isay 6.

In the fifth Age St. *Auguſtine*, *The Church is ſeated on a mountain, and cannot be hid*, &c. *they are blind that ſee not ſo great a mountain, that ſhut their eys againſt a light ſet on a Candleſtick*, Lib. 3. con. Parmenian. And again, *The Church hath this moſt certain mark, that ſhe cannot be hid*, cont. Petilian. c. 104.

OBJECTIONS SOLVED.

Obj. THE Church is believ'd, therefore not ſeen.

Anſw. She is believ'd in the ſenſe of her Doctrines, and to be guided to all Truth by the Holy Ghoſt, but ſeen in her Paſtors, outward Government and Preaching; wherefore I deny the conſequence.

Obj. The *Woman* (the Church) *fled into the Wilderneſs*, Apoc. 12. 6.

Anſw. *But is follow'd, and perſecuted by the Dragon*, v. 17. therefore viſible.

Obj. The Church of the predeſtinate is inviſible.

Anſw. There is no ſuch thing as a Church of the predeſtinate, Chriſts Church is the Congregation of all true Believers, as well reprobate as predeſtinate: *There is in his floor both Wheat and Chaff*, S. Mat. c. 3. and *in his Field both Corn and Tares, which ſhall grow together till the Harveſt* (the day of Judgement) *St.* Mat. *c.* 13. The predeſtinate are as viſible as the Reprobate; 'tis true indeed, their predeſtination is viſible, and ſo is alſo theſe mens reprobation.

ARTI-

ARTICLE IV.

The true Church demonſtrated by her Unity and Univerſality.

UNity being effentially preſuppos'd to *Univerſality*, I thought it not improper to joyn theſe two in one Article. Now that the Church of *Rome* is both perfectly one, and alſo *Univerſal* for time and place, is thus demonſtrated.

The Argument for Unity.

1. The Church of Chriſt is one Body, one Fold, or Flock (of which he himſelf is the ſupreme inviſible Head, and the Pope his Deputy on Earth the viſible, or miniſterial.)
2. But the *Roman Catholick* Church, and no other, is this one Body, one Fold, or Flock.
3. Therefore the *Roman Catholick* Church, and no other, is the Church of Chriſt.

The *Major* is prov'd, *We are one Bread, one Body, as many as participate of one Bread*, 1 Cor. 10. 18. *He hath made him* [Chriſt] *Head over all the Church, which is his Body*, Epheſ. 1. 22, 23. *There ſhall be made one Fold, and one Paſtor*, Joh. 10. 16. *I beſeech you that you all ſpeak one thing, and that there be no Schiſms amongſt you, but that you be perfect in one ſenſe, and one Judgement*, 1 Cor. 1. 10. *The multitude of Believers had one Heart, one Soul*, Acts. 4. 32. *Chriſt pray'd that his Diſciples might be one*, St. Joh. 17. 11. *I believe one Holy Catholick and Apoſtolick Church*, The Nicene Creed.

The *Minor* is made evident (even to the weakeſt underſtanding) by the preſent manifold Schiſms and diviſions, which are now amongſt Proteſtants, and all other Sectaries, as well in Doctrine as Government, whereas Catholicks are perfectly *one* both in Diſcipline and Doctrine, all the World over, even to the leaſt Article or point of Faith, being all united to one ſupreme inviſible Head, *Chriſt Jeſus*, and all ſubordinate to one viſible and Miniſterial Head, the Pope, his Vicar on Earth. We all reſolve our ſelves in points of Faith into one ſafe and moſt unchangeable principle, *I believe the Holy Catholick Church*; we look on her, as the immediate and authoriz'd proponent of all revealed Verities, and the infaillible Judge of Controverſies; God himſelf being the prime Author, and his Authority the formal motive, and object of our Faith.

A ſecond Argument for its Unity.

1. AS a natural Unity and connexion of the parts amongſt themſelves, and to the Head, is neceſſary for the being and conſervation of a natural Body: So the ſpiritual Unity and connexion of the members amongſt themſelves, and to the Head, is neceſſary for the being and conſervation of a myſtical Body.
2. But the Church of Chriſt (as I have prov'd) is a myſtical Body.
3. Therefore a Spiritual Unity and Connexion of the Members amongſt themſelves, and to the Head, is neceſſary for the being and conſervation of the Church of Chriſt.

The *Major* is prov'd by the parity of reaſon, which is between a natural and myſtical Body; for as a natural Body muſt needs die, if all its parts,

parts, by which it ſhould ſubſiſt, be torn and divided from one another; ſo alſo a myſtical Body periſhes, if all its members be divided from one another, and from the head (whence its Spiritual life and motion) by Schiſm and Hereſie.

The Argument for Univerſality.

1. TO be Univerſal for time and place, is nothing elſe, but to be co-exiſtent with all time, and to be ſpread or diffus'd over all places.
2. But the Church of Chriſt, from the time he founded it, hath been co-exiſtent with all time, and ſhall be to the Worlds end, and hath, and ſhall be ſpread over all Nations.
3. Therefore the Church of Chriſt is Univerſa (or Catholick) for time and place.

The *Major* is prov'd, becauſe the definition and the thing defin'd are convertible.

The *Minor* is prov'd by Scripture, for time thus, *Go ye*, &c. and *behold I am with you all days, even to the conſummation of the World*, St. Mat. 28. 20. *He gave ſome Apoſtles*, &c. *to the conſummation of the Saints*, Epheſ. 4. 12, 13. *The Paraclete ſhall abide with you for ever*, St. John 14. 15, 16. *He* [Chriſt] *ſhall reign in the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end*, St. Luk. 1. 33.

For place thus; *All Nations whatſoever, thou haſt made, ſhall come and adore thee*, O *Lord*, Pſal. 85. 9. *All Nations ſhall flow unto it*, Iſa. 2. 2. *Go ye teaching all Nations*, &c. St Mat. 28. 20. *Their ſound went out over all the Earth*, &c.

I reſume the Argument, and make it thus.

1. That

1. That Church which is not (Universal or Catholick) for time and place, is not the Church of Christ.
2. But the Protestant Church (and the like may be said of all other Sectaries) is not Universal) or Catholick for time and place.
3. Therefore the Protestant Church is not the Church of Christ.

The *Major* hath been prov'd before.

The *Minor* is prov'd, because before *Luther*, (who liv'd little above six score years ago) there were no Protestants to be found in the whole World, as hath been prov'd by Us, and confess'd by our adversaries. To which you may add, they have never yet been able to convert any one Nation from Infidelity to the Faith of Christ, nor ever had communion with all Nations, nor indeed any perfect communion amongst themselves; therefore they cannot be the Catholick Church.

Fathers for Unity and Universality.

IN the second Age *Irenæus*; *We must obey those Priests that are in the Church, those that have a Succession from the Apostles*, &c. *and all the rest who have departed from the Original Succession (where ever they be assembled) to have been suspected as* Hereticks, *or* Schismaticks, *and all these fall from the Truth*, l. 4. c. 43.

In the third Age *Origen*; *Let the Doctrine of the Church be kept, which is delivered from the Apostles by order of Succession, and remains in the Church to this very day*, Prefat. in lib. Periarchon.

In the fourth Age *Lactantius*; *It is only the Catholick* (or Universal) *Church that hath the true Worship and Service of God*, &c. *from which whoever departs hath no hope of life*, l. 1. c. ult.

In

In the ſame Age S. *Cyril* of Jeruſalem; *The Church is called Catholick* (or Univerſal) *becauſe it is ſpread over all the World from one end to the other*, Catacheſ. 18.

In the fifth Age St. *Auguſtine*; *We muſt hold the Communion of that Church, which is called Catholick, both by her own and Strangers*, l. de verſ. Relig. And again, *Whoever is divided from the Catholick Church, how laudable ſoever he ſeems to himſelf to live*, &c. *he ſhall be excluded from life*, Epiſt. 152.

OBJECTIONS SOLVED.

Obj. *THE* Roman Catholick Church *is a particular Church, therefore it is not Catholick or Univerſal.*

Anſw. I diſtinguiſh your Antecedent, the *Roman Church*, as taken only for the Congregation of *Rome*, or *Italy*, is a particular Church, I grant, as taken for the whole Collection of Churches, holding Communion with the See of *Rome*, I deny it. For ſo it is an Univerſal Church, containing all particular Churches, as all the parts are contain'd in the whole, and in this acception alſo it is call'd the *Roman Church*, becauſe the particular Roman Church is the Mother Church, and hath a power of Headſhip and Juriſdiction over all the reſt.

Obj *How can a Church of one denomination be Univerſal?*

Anſw. I have told you already, by the extent and latitude of her power, which is over all. So a particular man is call'd a General, by reaſon of his power over all the Army.

Obj.

Obj. *You Communicate not with us, and many others, therefore your Communion is not Catholick or Universal.*

Answ. I grant the antecedent, but deny the consequence, for Universal Communion requires not Communion with all particular Sects or Persons, but only with all true Believers, no; *A man that is an Heretick, after the first and second admonition; avoid,* Titus 3. 10,11.

ARTICLE V.

The Churches Infallibility demonstrated.

OUR Tenet is, *That the Roman Catholick Church is this highest visible Judge of Controversies, and that she is Infallible, both in her Propositions, and Definitions of all points of Faith; having a power from God to oblige all men to believe her, under pain of damnation*; proved thus,

The first Argument for her Infallibility.

1. No man by hearing (or believing Christ, can hear an errour in Faith.
2. But every man by hearing the Church hears Christ.
3. Therefore no man by hearing the Church can hear an errour in Faith, therefore she is infallible.

The *Major* must be granted, otherwise you charge Christ to be the Author of damning lyes.

The

The *Minor* is prov'd; *He that heareth you,* (the Church) *heareth me, and he that despiseth you, despiseth me,* St. Luke 10. 16. The consequences are both unavoidable.

A second Argument for her Infallibility.

1. NO man can be damned for not believing an Errour in Faith.
2. But every man shall be damned for not believing the Church.
3. Therefore no man can believe an Errour in Faith by believing the Church.

The *Major* is proved, because otherwise God were a Tyrant, in damning us for not believing a lye, which contradicts himself.

The *Minor* is as evident; *He that will not hear the Church, Let him be to thee as an Heathen and a Publican, St.* Mat. 18. 18. *He that knoweth God, heareth us, and he that heareth us not, is not of God; in this we know the Spirit of Truth, and the Spirit of Errour,* 1 John 4. 6. *Go ye preaching the Gospel to all Creatures,* &c. *He that believeth not shall be condemned, St.* Mark 16. 16.

A third Argument for her Infallibility.

1. IF Christ be always with his Church, and hath made her the Pillar and Firmament of Truth, against which the gates of Hell [Heresies] shall not prevail, and given her the the Holy Ghost to assist her to all Truth, so that her definitions in an approv'd General Council are the very dictates of the Holy Ghost; then is it impossible the Church should err in Faith.
2. But all this Christ hath done for his Church.
3. Therefore it is impossible the Church should erre in Faith.

The ſequel of the *Major* is manifeſt by the very term of the ſuppoſition.

The *Minor* is prov'd; *Go ye teaching all Nations*, &c. and *behold I am with you all days*, (he is with her teaching) St. Mat. 28. 20. *The Houſe of God which is the Pillar and Firmament of Truth*, 1 Tim 15. *The Gates of Hell ſhall not prevail againſt it*, St. Mat. 16. 18. *He will give you another Paraclete that he may abide with you for ever*, &c. *He ſhall teach you all things, and ſuggeſt to you all things whatſoever I ſhall ſay to you* (all points of Faith) St. *John* 14. 16. *He ſhall teach you all Truth* (no errours) St. John 16. 13: *It hath ſeemed good* (ſay the Apoſtles in Council) *to the Holy Ghoſt, and to Us*, Acts 15. 28.

The Conſequence is confirm'd, becauſe, were not the Church infallible in things of Faith, we could have no infallible aſſurance at this diſtance, what were the word of God, what not; or what the true ſenſe and meaning is of any one Book, or Chapter in the whole Bible, nor conſequently of our Salvation, ſince *Without Faith it is impoſſible to pleaſe God*, Heb. 11. 6.

The Fourth and laſt Argument for her Infallibility.

1. THe Church hath a power from God, to oblige all men under pain of Damnation to believe her in her Propoſals and definitions of Faith.
2. But ſhe could not have ſuch a power from God, unleſs ſhe were infallible in her Propoſals and definitions of Faith.
3. Therefore ſhe is infallible in her Propoſals and definitions of Faith.

The

The *Major* is prov'd by all those Texts above-cited, in the first and second Argument, as also by the Councils of all ages, which command all men under pain of damnation to believe and subscribe to her Decrees and Definitions of Faith, which hath accordingly been done, both by the Fathers, and all true Believers.

The *Minor* is prov'd by Reason, because it were not consistent with the Justice, mercy, or veracity of God, to give a fallible and erring Judge such a power in things of that high consequence.

An Argument for the Churches Supreme power of Judicature.

1. THat is the Supreme Judge in every cause, who hath an absolute power to oblige all Dissenters to an agreement, and from whom there can be no appeal in such a cause.
2. But the Catholick Church hath an absolute power to oblige all that disagree in controverted points of Faith, nor is there any appeal from her decision.
3. Therefore the Catholick Church is Supreme Judge in controverted points of Faith.

The *Major* is manifest by induction in all Courts of Judicature; the *Minor* hath been prov'd above, by the first, second, and fourth Arguments.

Fathers for this point.

IN the second age *Irenæus*, *Where the Church is, there is the Spirit; and where the Spirit of God is, there is all grace*, l. 3. c. 40. And again, *We must believe those Priests that are in the Church, those that have a Succession from the Apostle, who, together with Episcopal power, have*

according to the good pleasure of the Father received the certain Gift of Truth. l. 1. c. 49. *and* 62. *The Church shall be under no mans Judgement, for to the Church all things are known, in which is perfect Faith of the Father, and of all the dispensations of Christ, and firm knowledge of the Holy Ghost, who teacheth all Truth.*

In the third Age *Origen*; *That only is to be believed for Truth, which in nothing disagrees from the Tradition of the Church.* And *in our understanding Scripture,* &c. *We must not believe otherwise, then as the Church of God hath by Succession delivered to us,* Præfat. in lib. Patriarch.

In the same Age St. *Cyprian*; *The Spouse of Christ cannot be defiled with Adultery, She is pure and chaste,* De Unitat. Eccles. And a little after, *Whoever divides from the Church, and cleaves to the Adulteress, is separated from the promises of the Church: he cannot have God his Father, that hath not the Church his Mother.* And again, *To* Peters *Chair, and the principal Church, infidelity or false Faith cannot have access,* Epist. 55.

In the fourth Age *Lactantius Firmianus*; *It is only the* Catholick Church *that hath the true Worship of God, this is the Well-spring of Truth, the dwelling place of Faith,* &c. l. 3. c. ult.

In the same Age St. *Cyril of Jerusalem*; *The* Roman *Faith commanded by the Apostles cannot be changed,* l. 3. c. 4. in Apolog. cont. Ruffin.

In the fifth Age *Vincentius Lyrinensis*; *All those that will not be accounted Heretick, must conform themselves to the decrees of œcumenical Councils,* Adverse. Hæres. c. 41.

In the same Age St. *Augustine*; *I know by Divine Revelations, that the Spirit of Truth teacheth*

it (The Church) *all Truth*, l. 4. de Baptism c. 4. And again, *To dispute against the whole Church is most insolent madness*. And *I my self would not believe the Gospel were it not that the Authority of the Church moves me to it*, cont. Epist. Fundam. c. 5.

I now resume the principal argument, and retort it thus upon our Adversaries.

1. The Catholick Church is infallible in her proposals and definitions of Faith.
2. But the Protestant Church (and the like of all other Sectaries) is not infallible in her proposals and definitions of Faith.
3. Therefore the Protestant Church is not the Catholick Church.

The *Major* hath been fully proved before. The *Minor* must be granted by our Adversaries, because they have no other way to excuse themselves from being Hereticks in their revolt from our Church, but by falsly pretending the whole Church err'd in Faith, and taught Idolatry and Superstition for 900 or a 1000 years together, till they began their blessed Reformation, a most blasphemous evasion (as hath been proved before) by which they have excluded themselves from all possible assurance of true Faith or Salvation; and therefore to arrogate infallibility to themselves, which they deny to the whole Church, were a most frontless impudence.

Note here, for your better understanding, this whole question, that when we affirm the Church is infallible in things of Faith; by the word (*Church*) we understand not only the Church diffus'd over all the World, unanimously teaching, whose Doctrines of Faith, we hold to be infallible,

but alſo the Church repreſented in a Council perfectly œcumenical (that is to ſay, call'd out of the whole World, and approved by the Pope,) whoſe definitions of Faith we hold to be infallible,

Objections from Scripture and Reaſon ſolved.

Obj. *ALL the Iſraelites adored the Golden Calf, therefore the whole Church err'd.*

Anſw. *Moſes* and the *Levites* did not, who were many thouſands, *Exod.* 32. *Numb.* 3. 39. therefore both thoſe Propoſitions are falſe.

Obj. *The Jews Council err'd in condemning Chriſt.*

Anſw. No wonder it was not perfectly œcumenical, for Chriſt himſelf was then Head of the Church on Earth, and the higheſt Authority was in him, not in the Jews Council; and if the Jews Church could erre, it doth not follow that the Church of Chriſt can; *For it was built* (as St. Paul ſays) *on better promiſes.*

Obj. *St.* Peter *err'd in Faith, when St.* Paul *contradicted him to his face.*

Anſw. No, it was only in a matter of fact or converſation, according to *Tertullian, l. præſcrip.* c. 23. by withdrawing himſelf, and refuſing to eat with the Gentiles for fear of the Jews, *Gal.* 2. 12.

Obj. *Chriſt blamed the incredulity of his Diſciples in not believing his Reſurrection,* St. Mark 16. v. 14.

Anſw. He only blamed their ſlowneſs in believing it, not any error in Faith, or loſs of Faith in them, ſeeing they had it not before, for they underſtood not what Chriſt had ſaid to them of it, as appears, St. *Luke* 18. and *S. John* 20. they did not know all points of Faith at once, but by degrees.

Obj.

Obj. *Every man is a lyar.*

Answ. In his own particular be it so, yet the Holy Ghost can and will teach the Church all Truth; he is no Friend to truth that contradicts it: And albeit man of himself may erre, yet by the Holy Ghost he may be guided so, that he erre not.

Obj. *Try all things, hold fast that which is good,* 1. Thes. 5. *Believe not every Spirit, but try the Spirits, if they be from God,* 1, Joh. 4.

Answ. Try them by the Churches Authority and Apostolical Tradition, that is the Touchstone, not the dead letter, Humane Reason, or the private Spirit.

Obj. *The Church may erre, at least in points which are not fundamental.*

Answ. All that God hath revealed is fundamental, at least for the formal motive of belief, *viz.* the Divine Authority revealing (though not always for the matter,) and if it be once sufficiently propos'd to Us by the Church, as so revealed, we are then bound to believe it; so that their distinction of Fundamentals and not Fundamentals, is idle. Besides, if the Church be infallible in Fundamentals, then Protestants are Schismaticks at least, in revolting from her for points not fundamental, or necessary to Salvation, and sin against charity, by accusing Us of Idolatry.

Obj. *Those things only are Fundamental which are absolutely necessary to Salvation, and every man is bound explicitely to know and believe.*

Answ. If this were true, the Bible, or written Word (which you will have to be the only Rule of Faith and Judge of Controversies) were not a Fundamental; for Faith depends not essentially

on writing, but on hearing: Many were good Christians, and saved, before any of the new Scripture was written, or received amongst them, the first Gospel not being written till seven or eight years after the death of Christ.

Obj. *In* Gregory *the Great's time the Discipline and Doctrine of the Church were alter'd and corrupted.*

Answ. That cannot be far from St. *Gregory* the Great's time to this day, even the least substantial part of either hath not been lost, or changed, as is visible in all the Councils, Liturgies, and constitutions of the Church.

Obj. *That which may happen to any one particular Man or Church, may happen to all: But it may happen to any one particular Man or Church to erre in Faith, therefore to all.*

Answ. I distinguish the first Proposition, that which may happen to one, may happen to all, in a divisive sense I grant, in a collective I deny; and so granting the second Proposition, I deny the consequence; For it proceeds from a divided to a compounded sense, and is as equivocal as this: That which may happen to any one egg in the Parish, may happen to all; but it may happen to any one egg in the Parish to go into your mouth at once, therefore it may happen to all the eggs in the Parish to go into your mouth at once.

Obj. *The Apostles were not each of them to depend on the decrees of the Church.*

Answ. True, the Church was to depend on them, as on the first Masters and Proposers of Faith, who had each of them a peculiar prerogative of Divine assistance, and infallibility in matters of Faith, yet were they each consonant to other in all

all their Doctrines of Faith, and whatever was taught by any of them, was ſtedfaſtly believed by all.

Obj. *The Church hath now no new Revelations, nor can ſhe make any new points of Faith, therefore we are not bound to believe her definitions.*

Anſw. I grant the antecedent, but deny the conſequence; for though ſhe can make no new points, yet ſhe can explicate the old, and render that clear, which was before obſcure, and can define againſt new Hereſies.

Obj. *The Spiritual man judgeth all things,* 1 Cor. 2. 15.

Anſw. By the Rule of Apoſtolical Tradition, I grant, by humane reaſon or the private Spirit I deny, and ſuch a Spiritual man is in the Church, as a part in the whole, not out of it, with Sectaries.

Obj. *Right reaſon is the only judge of controverſies, therefore every mans private reaſon muſt be judge for himſelf.*

Anſw. The antecedent I have already ſufficiently refuted, and I alſo deny the conſequence, as the moſt groſs and unreaſonable aſſertion of all others, (though Mr. *Chillingworth's* chief ground) which appears thus.

Firſt, as contradicting the Word of God, wherein we are taught; *That the things which are of God, no man knows but the Spirit of God,* 1. Cor. 2. 11. *No man can ſay our Lord Jeſus* (with true Faith,) *but in the Holy Ghoſt.* 1 Cor. 12. 3. *By grace we are ſaved through Faith, and that not of our ſelves, for it is the gift of God,* Epheſ 2. 8. *We are not ſufficient to think any good thing our*

ſelves,

ſelves, as of our ſelves, but our ſufficiency is from God, 2 Cor. 3, 5. We muſt captivate our underſtanding to the obedience of Faith.

Secondly, becauſe divine revelations are not to be admitted, or rejected, for their ſeeming conſonancy or repugnance to every mans private reaſon; but for the Authority of the Church propoſing, as the immediate motive, and the Authority of God revealing, as the higheſt motive of our Faith, into which it is ultimately reſolved; nor can any thing be more rational, then to captivate, and even renounce private reaſon, where God the Author of reaſon commands it.

Thirdly, becauſe if every mans private reaſon is to judge for himſelf in matters of Religion, then all the Hereſies that ever yet were in the World, were good and ſound Doctrines; for there was never any Sect of Hereticks, who did not pretend both to reaſon and Scripture for their Tenets, (how damnable ſoever) and ſome of them, ſuch as were unanſwerable by humane reaſon, ſetting aſide the Churches Authority and Apoſtolical Tradition. For who can prove by private reaſon, or by all the reaſon of man againſt the *Arians*, that a Spiritual and indiviſible ſubſtance (ſuch as God is) could beget a natural Son of himſelf, without a Mother? or againſt the *Sabellians* and *Trinitarians*, That the ſame indiviſible Eſſence or Divine Nature can be at once in three diſtinct Perſons, the Father, Son, and Holy Ghoſt? or againſt *Neſtor* and *Eutiches*, That the ſame indiviſible Eſſence or Divine Nature can be at once in three diſtinct Perſons, the Father, Son, and Holy Ghoſt? or againſt *Neſtor* and *Eutiches*, That one perſon can ſubſiſt in two different natures, the

the Divine and Humane in Christ, which notwithstanding are high Fundamentals in Christianity. In all these, and many others, private reason must either bend the knee, and be captivate to Faith, or become Atheism.

Finally, because if private reason were the only Judge of Controversies, it would evidently follow, the General Councils of all former ages, (which have commanded all persons under pain of Damnation to obey their definitions, and submit to their Decrees) were the most Tyrannical and unjust Assemblies that ever were, in usurping such a power over mens Consciences, and consequently that there neither is, nor ever was any such thing on Earth, as a Church (or obliging guide in matters of Faith) and Church Government.

Obj. *You therefore believe the Church to be infallible, and whatever else you believe, because you judge it reason to believe it, and your very act of Faith it self is an act of reason; therefore reason is the only judge of Controversies.*

Answ. The discourse and approbation of reason is always a previous and necessary condition, to our deliberate and rational Acts of Faith, and the very Acts themselves are Acts of Reason, not discoursing, but simply assenting: All this I grant, yet I deny your consequence, because our Acts of Faith are not ultimately resolved into private reason (which often is inforc'd to captivate) but into the Authority of God revealing, and the Church proposing. *I believe it* (saith *Tertullian*) *because it is impossible* (*viz.* to humane reason.)

Obj. *There is no Apostolical Tradition for the Churches Infallibility.*

Answ.

Answ. Yes, a more universal one, then for the very Canon of Scripture it self: (which notwithstanding you believe on that score, if at all) For there is not any one Book, either of the Old or New Testament, which hath not been rejected by some Heretick or other: If therefore it be sufficient proof of an Universal Tradition for the whole Canon of Scripture, that some one or two General Councils only have set down the number and names of all the Books of Scripture, though not without some variety, and that the Fathers have given testimony to them, some to some Books, some to others, but few to all, and that the Church in after-ages hath accepted them for such, how much more Universal is the Tradition for the Churches Infallibility, which is virtually decided and attested by the *Anathema's*, and Definitions of all the General Councils that ever were, condemning all who did not humbly obey, and subscribe to them, every decision being attested by all the Fathers, (no one contradicting or condemning the stile, and most unanimously accepted by the whole Church of after ages.

Objections from Fathers and Councils solved.

Obj. THE *Council of* Frankfort *condemned the second* Nicene *Council for giving Soveraign honour to Images, as you may see in the preface of the* Caroline *Books.*

Answ. The second Council of *Nice* allows no such honour to Images, but only a Salutation or honourary Worship, not true *Latria* (or Soveraign honour) which it defines to be due to God only, *Acts* 1. 7. The *Caroline* Books are of no Authority, they say that Council was not approved

proved by the Pope, which is falſe, and that it was held at *Conſtantinople* in *Bythinia*, whereas *Conſtantinople* is in *Thrace*.

Obj. *The* Lateran *Council under Pope* Leo 10. Seſſ. 11. *defined, a* Pope to be above a Council, *and the* Council of *Conſtance, Seſſ.* 4. *defined a Council to be above a Pope.*

Anſw. Neither part was ever yet own'd by the Church for an œcumenical Decree or Definition; and if it were, it would be anſwer'd that the *Lateran* Council defined only a Pope to be above a Council taken without a Pope, or not approved, and that the Council of *Conſtance* only defined a Council approved by a Pope, to be above a Pope without a Council, which definitions are not contradictory, no more then to ſay, one part of any thing is bigger then another, and the whole bigger then both; ſo that from hence it cannot be inferr'd, that either Council err'd; nor was either Decree approved by the Pope.

Obj. *The Council of* Baſil *defined*, That a Council was above a Pope.

Anſw. The Decree was not approved, nor any other of that Council, but only ſuch as concerned Church-benefices. See *Engenius* with, *Turrecremata*, l. 2. c. 100.

Obj. *The Council of* Ariminum *defined* Arianiſm.

Anſw. It did not, and that equivocal decree which was there made, was never approved by the Pope; and the Fathers themſelves (who were deluded by the *Arians*, with words that bore a double ſenſe, when they perceiv'd the fraud) lamented, and renounced the fact.

Obj. *The Council of* Trent *err'd, by adding to the Canon of Scripture.*

Anſw. It did not: The third Council of *Carthage* approved all the ſame Books by name, excepting *Baruch*, whom they comprized with the Prophet *Hieremy*, whoſe Secretary he was, and this 1200 years ago.

Obj. *The Fathers err'd ſome in one thing, ſome in another.*

Anſw. A part, I grant, all together (ſpeaking of any one age) I deny, and they all ſubmitted to the Church; and ſo do likewiſe our School-men, who differ only in opinion concerning School-points un-defined, not in Faith.

Obj. *St.* Auguſtine *tells St.* Hierome, *that he eſteems none but the Writers of the Canonical Books to have been infallible in all they write, and not to erre in any thing.*

Anſw. Neither do we; we eſteem not the Writers of Councils infallible in all they write, nor yet the Councils themſelves, but only in the œcumenical Decrees, or definitions of Faith.

Obj. *St.* Auguſtine Epiſt. 112. ſays, *We are only bound to believe the Canonical Scriptures, without dubitation; but for other witneſſes, according to the weight of their Authority.*

Anſw. He ſpeaks in a particular caſe, in which nothing had been defined by the Church; namely, Whether God could be ſeen with corporal Eys? but the Decrees of General Councils are of Divine Authority, as we have proved; and therefore according to St. *Auguſtine*, to be believed without dubitation.

Obj. *St.* Athanaſius (*in his Epiſtle to the Biſhops of* Africa) *tells the* Arians, *they in vain ran about to ſeek Councils, ſince the Sripture is more powerful then all Councils.*

Anſw

Answ. He says it was vain for them, who had rejected the General Council of *Nice*, nor doubt we but the Scripture hath in many respects a preheminence above the definitions of General Councils, and a higher degree of Infallibility; yet these also are infallible in points of Faith.

I conclude this Article with that Decree of the Council of *Basil*; *The Catholick Church is inriched with so great priviledge by Christ our Saviour*, &c. *That we firmly believe she cannot erre in those things which are necessary to Salvation*, Anno Dom. 1431. respons. Synod. de Authoritate Consilii Generalis.

ARTICLE VI.

The true Church demonstrated by her Sanctity and Miracles.

OUR Tenet is, *That the* Roman Catholick Church *is known, and evidently distinguish'd from all false Churches, not only by the marks and properties by us premised, but also by her sanctity and power of doing Miracles*; and is proved thus.

THE ARGUMENT.

1. THat is the true Church, and lawful Spouse of Christ, which is eminent for Sanctity of Discipline and Doctrine, and for Miracles.
2. But the *Roman Catholick Church*, and no other, is eminent for Sanctity of Discipline and Doctrine, and for Miracles.

3. Therefore the *Roman Catholick Church*, and no other, is the true Church, and lawful Spouſe of Chriſt.

The *Major* for Sanctity is proved by that Article of the Apoſtles Creed, *I believe the Holy Catholick Church*, as alſo by theſe Texts of Holy Scripture; *Chriſt gave himſelf for his Church cleanſing her by the laver of Water* (Baptiſm) *in the Word, that he might preſent her to himſelf a glorious Church, not having ſpot or wrinkle, but that ſhe might be holy and unſpotted*, Epheſ. 5. 27. *Theſe things ye were* (ſaith St. Paul) *but ye are waſh'd, but ye are ſanctified, but ye are juſtified in in the name of our Lord* Jeſus Chriſt, *and the Spirit of our God*, 1 Cor. 6. 10. *A good Tree brings forth good fruit; by their Fruit ye ſhall know them*, St. Mat. 7. 17. 29. *Strait is the Gate and narrow the Way which leads to Life*, &c. *If thou wilt be perfect, go and ſell all thou haſt, and give to the Poor*, &c. *and come and follow me*, St. Mat. 19. 21. *There be Eunuchs who have gelded themſelves for the Kingdom of Heaven; he that can take, let him take*, St. Mat. 19. 12. *Obey your Prelates, and be Subject to them*, &c. Heb. 13. 17.

Now that the *Roman Catholick Church* hath abounded with, and brought forth Saints in all Ages (which is a pregnant and convincing proof of our ſecond Propoſition) is manifeſt by the Chronicles and Martyrologies of the whole Chriſtian World.

St. *Auguſtine*, and his fellows, who converted *England*, when they were received into *Canterbury* (ſaith *Hollinſtead part.* 1. *p.* 100.), began to follow the Trade of the Apoſtles, exerciſing themſelves in continual Prayer, Faſting, Watching, and

and Preaching, despising all Worldly things, and living in all points according to the Doctrine which they taught.

S. Francis, *S. Bennet*, and *Dominick*, were all eminent for sanctity of life, as the *Magdeburgian Centuriists* confess, *Centur.* 13. *Col.* 11. 79. but I never yet heard of any *Protestant* Saints in the World: Add hereunto what the *Catholick* Church teaches, That the Commandments are possible, nay, must be kept; she teaches the necessity of Contrition, Confession, and Satisfaction, with many other penal practises of self-denial; She teaches obedience to Priests and Spiritual Pastors, in things belonging the Soul, and the Government of the Church; She teaches much Fasting, Prayer, and Mortification; She exhorts to good Works, voluntary Poverty, Chastity and Obedience.

The contrary to all which holy Doctrines are taught by *Protestants* and other Sectaries,

Her Churches are open, and Divine Service said, not on all *Sundays* and Holy days, but every day in the week, and that the greatest part in the Forenoon. There is five times more Preaching and Catechising, and ten times more Fasting and Praying in the *Catholick* Church, than in the *Protestant*; Her *Sacraments* are more, and more frequented, and instead of an innumerable multitude of Religious Men and Women, that are in the *Catholick* Church, who have freely forsaken all things to follow Christ, and totally relinquish'd the Riches, Pleasures, and Preferments of this life, to serve him the remainder of their days; in Vows, and practises of holy Poverty, Obedience and Chastity. *Protestants* have an innumerable company of Sects and Sect-masters, that

daily ſpring out of their ſtock, ſuch as are continually broaching new Hereſies, and always at defiance one with another.

The *Major*, as to the power of Miracles, is proved by theſe promiſes of Chriſt, *He that believes in me, the Works that I do, he ſhall do, and greater.* S. John 14. 10. *Theſe that believe in me, theſe Signs ſhall follow, in my Name they ſhall caſt out Devils, they ſhall lay hands upon the Sick, and they ſhall be whole,* S Mark 16. 17.

The *Minor* is proved by theſe enſuing undeniable Teſtimonies; firſt, *Proteſtants*, and other Sectaries pretend, that Miracles have ceaſed ever ſince Chriſt and his Apoſtles time, becauſe They and their Sect-maſters have never yet been able to do any, a ſure conviction that they want this Mark. Secondly, Hiſtories (as well of Enemies as Friends) have Recorded many famous Miracles wrought in all ages by the *Catholick* Church. The *Magdeburgian Centuriſts*, although *Proteſtants*, (ſuch is evidence and force of truth) have Recorded many great Miracles done by *Catholicks* in their 13 c. of Century for 1300 years together after Chriſt.

S *Francis* of *Aſſiſium*, fifteen days before his death, had wounds freſhly bleeding in his hands, feet, and ſide, ſuch as Chriſt had on the *Croſs*, and this by Miracle, *Mat. Paris* page 319. One *Paul From*, having ſtolen two conſecrated Hoſts of the B. *Euchariſt* out of a Church, ſold one of them to the *Jews*, who out of malice and contempt, ſtab'd it, ſaying, *If thou be the God of the Chriſtians, manifeſt thy ſelf*, whereupon Blood miraculouſly iſſued out of the Hoſt, for which fact, 38 of them were burnt at *Knoblock* in *Brandenburg*, and all the

the reſt of the *Jews* were baniſhed out of that Marquiſate. This is Recorded by *Pontianus* in his fifth Book of memorable things, and by *John Manbus*, page 87. as alſo by *Oſiander*, Epiſt. 116. p. 28. notwithſtanding this confeſſion of Adverſaries, I will alſo add ſome Fathers.

Fathers for this point.

IN the third Age S. *Cyprian*, A *certain Woman* (ſaith he) *when ſhe would with unworthy hands have opened her Coffer, wherein was the holy thing of our Lord* (*the* B. Euchariſt) *Fire ſprung up, whereby ſhe was ſo terrified, that ſhe durſt not touch it.* Sermon de Lapſis.

In the fourth Age, *Optatus* relates how the *Hereticks caus'd the* B. Euchariſt *to be thrown to Dogs, which Dogs thereupon all raging, tore their Maſters in pieces, as guilty of the Holy Body*, l. 2. contra Donatiſt.

In the ſame Age, *S. Gregoey Nyſſen* recounts how S. *Gregory Neoceſarienſis* by his Faith and Prayers, removed a Mountain to make room for the Foundation of a Church, according to that promiſe of Chriſt, *If you have Faith as a grain of Muſtard-ſeed, you ſhall ſay to this Mountain, remove from hence thither, and it ſhall be done, and nothing ſhall be impoſſible to you*, S. Mat. 17. 20. for which Miracle he was called *Thaumaturgus*, in l. *de vita S. Gregor. Nicephorus* hath Recorded the ſame Miracle, *l. 6. c. 7.*

In the ſame Age, *S. Chryſoſtom* affirms, *That not only the Relicks of S.* Peter *and* Paul *did Miracles, and cured Diſeaſes*, Acts 5, 12, 15, 19. *but alſo the Relicks of many other Saints*; and he exemplifies in S. *Babilas* the Martyr, whoſe Miracles he Records, *l. de Bibil, Martyr, tom. 5.* inferring

ferring from thence againſt Infidels, that Chriſt is God, who hath wrought ſuch wonders by the Duſt of his Servants.

In the ſame Age, S. *Ambroſe* reports, That his Brother *Satyrus*, was miraculouſly preſerv'd from drowning in a Shipwrack, by the B. *Sacrament* of the *Euchariſt*, which he had faſtened in a ſtole about his neck, *Funeral Oration on the death of* Satyrus, c. 7.

In the fifth Age, S. *Auguſtine* having renounced many Miracles wrought at S. *Stephens* Monument, which he himſelf was an eye-witneſs of, affirms at length, *That if he ſhould Record all that he knew to have been done, he muſt fill Books.* l. de civitat. Dei 22. c. 8.

OBJECTIONS Solved.

Ob. *Miracles have ceaſed ever ſince Chriſt and his Apoſtles.*

Anſw. You contradict the plain promiſes of Chriſt made to his Church, without limitation, as alſo the Hiſtories and Records of all Chriſtendom.

Ob. *Signs and Miracles were given to unbelievers, not to believers, therefore they are now unneceſſary.*

Anſw. No, they are not, for they very much confirm the immediate care and providence of God over his Church, they excellently demonſtrate his omnipotence, and there be many diſbelievers ſtill, the more's the pity.

Ob. *Why do not then your Prieſts do Miracles? We would be glad to ſee ſome of their doing.*

Anſw. Becauſe of your incredulity, as our Saviour told the *Jews*, S. *Mat.* 17. 19. yet they do many

many in Gods appointed time and place, (as the Records of the Church will testifie) though not to satisfie your sinful curiosity. See *Francis à S. Clara* in his *Paralapomena*, who recounts many great evident Miracles.

ARTICLE VII.

The Popes Supemacy asserted.

OUr Tenet is, *That the Pope, or Bishop of* Rome, *is the true Successor of S.* Seter. *and Head of the whole Church of God,* which hath in part been proved already, by our Catalogue of Chief Pastors, (who were all Popes of *Rome*) and by the Councils of all Ages, approved by them, and owning them for such, and is yet further proved thus.

The first Argument.

1. THe Foundation hath a preheminence of firmitude and stability before the rest of the building which is founded on it, and the Shepheard is head of his Flock, and above his Sheep.
2. But St. *Peter*, next after Christ himself, was the foundation of the whole Church, and Pastor of the whole Flock.
3. Therefore S. *Peter*, next after Christ, had a preheminence over the whole Church, and was Head of the whole Flock, and above all the other Sheep, of which number were the rest of the Apostles.

The *Major* is proved, because the foundation supporteth the rest of the building; (*We are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*, Eph. 2. 20)

2. 20.) and the Shepheard hath a power to feed, and govern his whole Flock.

The *Minor* is proved, *Thou art* Peter, *and upon this Rock will* I *build my Church*, *S.* Mat. 16. 18. (the whole built on him) and for a reward of *Peter's* ſpecial direction, (for he loved Chriſt more than the reſt of the Apoſtles) he ſaid to him, *Feed my Lambs, feed my Lambs, feed my Sheep. S.* John 21 16, 17, 18. (a commiſſion to feed all without exception.

Another Argument.

1. HE that is by Gods appointment to confirm others in the Faith, and is generally ſet before others in the Scripture, muſt needs be greater than thoſe others in power and dignity.

2. But *S. Peter* by our Saviours own appointment, was to confirm the Apoſtles in the Faith, and is generally perfer'd before them all in holy Scripture.

3. Therefore S. *Peter* was above the reſt of the Apoſtles, in power and dignity, and therefore the Head and Primate of all the reſt.

The *Major* is proved, becauſe the ſtronger is not confirmed by the weaker, nor the leſs worthy to be ſet before the more worthy, generally ſpeaking.

The *Minor* is proved, *I have Pray'd for thee*, Peter, *that thy Faith fail not; and thou being at length converted, confirm thy Brethern, S.* Luke 22, 31. *The names of the Twelve are theſe, the firſt* Simon, *who is called* Peter, *&c. S.* Mat. 10. 2. *S.* Mark 3. Luke 2. *and* Acts 1.

What hath been ſaid to prove S *Peter*'s Primacy, proves alſo the Primacy of his Succeſſor, the Pope of *Rome.*

Fathers

Fathers for this point.

IN the first Age, *S. Dionisius* the *Areopagite* affirms, *That He and* Timothy *were both present at the B. Virgin* Mary's *death, to behold that Body which gave the beginning of life; and that there was also present, both* James, *the Brother of our Lord, and* Peter *the Supreme, and most antient top of Divines.* He cited by *S. John Damascene, Orat. 2. de dormit. dapar. sub finem.*

In the second Age *Ireneus*; *All Churches round about ought to resort to the* Roman Church, *by reason of her more Powerful Principality*, l. 3. c. 3. And again, *The* Roman Church *is the Greatest and most Antient, founded at* Rome *by St.* Peter, *and St.* Paul, l. 3. cont. Valent. c. 3.

In the third Age *Origen*; *When the Chief charge of feeding Christs Sheep was given to St.* Peter, *and the Church founded upon him,* &c. *there was required of him the Confession of no Virtue, but of Charity,* in c 6. Epist. ad Roman.

In the same Age St. *Cyprian*; *We hold* Peter *the Head and Root of the Church*, Epist. ad Julian. And in another place, he calls the Church of Rome St. *Peters Chair*, Epist. 55.

In the fourth Age St. *Basil* calls St. *Peter, That blessed one, who was prefer'd before the rest of the Apostles,* Sermon de Judicio Dei.

In the same Age St. *Athanasius*; *Thou art* Peter, *and upon thy Foundation the Pillars of the Church, that is the Bishops, are fortified,* in Epist. ad Pelicem.

In the same Age St. *Epiphanius*; *He chose* Peter *to be the Captain of his Disciples*, Hæres. 51.

In the same Age St. *Cyril* of *Jerusalem*, Peter *the*

the Prince (ſaith he) *and moſt excellent of all the Apoſtles,* Catecheſ. 2.

In the ſame Age St. *Chryſoſtom*; *The Paſtor and Head of the Church was once a poor Fiſherman.* Homil. 55. in Matthæum.

In the ſame Age *Ecumenius*; *Not* James, *but* Peter *riſeth up, as being both more fervent, and alſo the Preſident of the Diſciples,* in c 1 Actor.

In the ſame Age *Optatus Milevitanus*; *In this Chair ſat* Peter *the Head of all the Apoſtles,* l 2. cont. Parmen.

In the ſame Age *Euſebius Emiſſenus, He firſt committed his Lambs, afterwards his Sheep to* Peter, *becauſe he made him not only Paſtor, but Paſtor of the Paſtors,* Sermon de Nativ. S. Jo.

In the ſame Age St. *Ambroſe*; Andrew *firſt followed our Saviour, yet* Andrew *received not the Primacy, but* Peter, in 2 Cor. 12.

In the fifth Age St. *Auguſtine* ſpeaking of S. *Peters* penance, ſays, *He cures the whole Bodies diſeaſe in they very Head of the Church,* Serm. 12. de 4. temporibus. And again, Peter *the Head of the Apoſtles, the Gate-keeper of Heaven, and the Foundation of the Church,* Epiſt. 86. And in another place, *of whom* Peter *the Apoſtle, by reaſon of the Primacy of his Apoſtleſhip, bore the Perſon,* &c. Tract. ultimo in Joannem.

The firſt *Nicene Council* defined, *That He who holds the See of* Rome, *is the Head and Chief of all the Patriarchs, ſeeing he is the firſt, as* Peter, *to whom power is given over all Chriſtian Princes, and all their People, as he who is the Vicar of Chriſt our Lord over all People, and the Univerſal Church of Chriſt; and whoever ſhall contradict this, is Excommunicated by the Synod,* Can. 39. Arab.

The

The Council of *Calcedon*; *We throughly consider truly, that all Primacy, and Chief Honour, is to be kept for the Arch-bishop of Old* Rome Action 16. See more above in the Councils.

OBJECTIONS Solved.

Obj. Pilate *had power over Christ himself*, Thou shouldest not (*saith he*) have any power against me, unless it were given thee from above, *Jo.* 19. 11. *Therefore Temporal Princes are above the Pope.*

Answ. I distinguish your antecedent; he had a power of permission over Christ, I grant; a power of Jurisdiction, I deny, and so do all good Christians. Nor is your consequence less to be deny'd, speaking of Spiritual things, and things belonging to Church Government, in which we only defend the Popes Supremacy, and that without all prejudice to Princes and Chief Magistrates in their Supremacy of Temporal Affairs.

Obj. St. Paul *says*, At *Cæsars* Judgement-seat I stand, where I ought to be Judged, *&c.* I appeal to *Cæsar*: *Therefore the Emperour is above the Pope.*

Answ. St. *Paul* appeal'd to *Cæsar*, as to a Judge of Fact, not of Right; so that your consequence is false.

Obj. *The Kings of the Gentiles over-rule Them, but You not so*, St. Luk. 22. 25.

Answ. Christ there forbids Spiritual Superiours to lord it over Inferiours, (so the Greek Text) signifies, yet he there expressly mentions a Greater and a Lesser, a Superiour and Inferiour amongst them.

Obj. *Christ is the Foundation* (of the Church) *and other Foundation no man can lay*, 1 Cor. 3. 11.

Answ. Other principal Foundation, no man can lay, I grant; other Subordinate, I deny; For He himself hath said *Peter* (*Thou art* Peter, *and upon this Rock will I build my Church*, St. Mat. 16. 18.) and the rest of the Apostles were built on the Foundation of them all, though not equally, *Ephes.* 2. 20.

Obj. *St.* Cyprian (de unit. Eccl.) *says*, The Apostles were equal in dignity. *And St.* Hierome *affirms* the Church was equally founded on them all, *l. cont. Jovin.*

Answ. They were equal in their calling to the Apostelship, I grant; in their power of Government and Jurisdiction, I deny: And the Church was equally founded on them all before a Head was constituted, I grant; after a Head was constituted, I deny, and so do those Fathers; St. *Cyprian* saying in the same place, *That Christ disposed the Origen of Unity beginning from one*, (Peter.) And St. *Hierome* tells us, *He chose one of the Twelve, that a Head being constituted, the occasion of Schism might be taken away*

Obj *One Body with two Heads is monstrous.*

Answ. Not if one be Principal, and the other Subordinate, or Ministerial only, as in our present case. So Christ is the Head of the Man, and the Man of the Woman, 1 Cor. 11. without any Monstrosity.

Obj. St. Gregory *rejects the name of Universal Arch-bishop, as Antichristian*, l. 7. indict. 2. Epist. 96.

Answ. He rejects it as it excludes all others from being Bishops, I grant; As it only signifies one

one to be Supreme, and above all others, I deny; and ſo doth he himſelf, ſaying in the ſame Book, (Ep. 62) *If there be any crime found in Biſhops, I know no Biſhop but is Subject to the See Apoſtolick.* And l. 4. indict. 13. Epiſt. 32. *The care and principality of the Church hath been committed to the Holy Apoſtle, and Prince of the Apoſtles St.* Peter, *yet is not he called Univerſal Apoſtle, as if there were no other Apoſtle but He:* You ſee in what ſenſe he rejects the Word (*Univerſal.*)

Obj. *The firſt* Conſtantinopolitan *Council, and the Council of* Calcedon, *decreed the* Conſtantinopolitan *See to be equal with that of* Rome.

Anſw. In certain Priviledges, I grant; in Original Authority or Juriſdiction, I deny; And ſo does the ſaid Council of *Calcedon*, ſaying, *We throughly conſider truly, that all Primacy and Chief Honour is to be kept for the Archbiſhop of Old* Rome, *Action* 16. Nor was that Canon of the Council of *Conſtantinople* ever approved by the Pope, though it own'd the Church of *Rome* to be the See Apoſtolick, and ſought put Primacy in the ſecond place, and after it.

Obj. The Council of *Nice* ſays, *Let the antient cuſtom be kept in* Egypt, Lybia, *and* Pentapolis, *that the Biſhop of* Alexandria *hath power over all thoſe, becauſe the Biſhop of* Rome *alſo hath ſuch a cuſtom,* Can. 6.

Anſw. The Biſhop of *Rome* had a cuſtom to permit ſuch a power to the Biſhop of *Alexandria*; the Greek Text ſays, *Becauſe the Biſhop of* Rome; *alſo this is accuſtomed*, which argues him to be above the other.

Obj. *The Emperours heretofore called and preſided in General Councils.*

Answ. They call'd them instrumentally, I grant; by way of Spiritual Jurisdiction, I deny. And they presided also in them for Peace, and ornament, true; for Definition or Judgement, 'tis most false: That always was reserved to the Popes, *I will not sit amongst them as Emperour* (saith *Constantine* in his Epist. to Pope *Leo* about the sixth General Council) *I will not speak imperiously amongst them, but as one of them, and what the Father shall ordain, that I will execute.* Emperours subscribed Councils, not in order to Constitution, but Execution. *God* (saith *Constantine* to the *Nicene* Council) *hath made you Priests, and given you power to Judge Us, but you may not be Judged of Men.* In Rufino.

Obj. *What think you of Pope* Joane? *was she an Universal Bishop also?*

Answ. I think him rather a particular Fool, who can believe so gross a Fable: 'twas the credulous Relation of one *Martinus Polonus*, a silly man, (the only Author for it, though Protestant Writers have falsly cited others) who hath sufficiently discredited his own Narration; For he tells you, she was born at *Mountes* in *England*; (there having never been any such place heard of) and that she was bred up at *Athens*, an University not then in being, but destroy'd many years before, a prety likely tale.

Obj. *You* Roman Catholicks, *as I have heard, (if the Pope Excommunicate a Tyrant or Heretical Prince) hold it lawful for his own Subjects to kill him.*

Answ. You have heard a loud slander; we abominate and detest the Doctrine. It is defined by the Council of *Constance*, and therefore of Faith with

with Us, *That 'tis Heretical, to affirm it lawful for a Subject to kill his Prince upon any pretence whatsoever*, Seſſ. 15.

Obj. Mariana *the Jeſuit printed the* Opinion.

Anſw. True, by way of Problem he did; but his Book was condemn'd and publickly burnt by a Provincial Council of his own Order.

Obj. *At leaſt, you hold, the Pope can diſpenſe with your Allegeance to Princes, and if he diſpenſe, you are not bound to keep any Faith with them, or any Hereticks.*

Anſw. We hold, That our Allegeance to Princes is not Diſpenſible by any Authority on Earth; and are as ready to defend our Prince, or Civil Magiſtrate, with hazard of our Lives and Fortunes, even againſt the Pope himſelf, if He invade them, as againſt any other Enemy. We eſteem our ſelves obliged to keep Faith even with Infidels: And the Council of *Trent* hath declared, *That to violate the leaſt point of publick Faith given to Hereticks, is a thing puniſhable by the Law of God and Man*, Seſſ. 15. 18. What this or that particular Doctor may hold, or the Popes Flatterers, if he have any, addes nothing to the *Creed* of *Catholicks*, nor is it juſtly chargeable on the whole Church.

We conclude this whole Treatiſe of the Church by way of Corolary, with one ſhort Argument.

1. That is the true Church, and no other, to which all theſe foreſaid marks and properties plainly agree (*viz.* a continued *Succeſſion* from Chriſt to this time, 2. *Viſibility*. 3 *Unity*. 4. *Univerſality*. 5. *Infallibility*. 6. *Sanctity*, 7. The *Power of Miracles*, and to be governed by one Supreme Head, and He a Biſhop.)

2. But all these foresaid marks and properties agree plainly and undeniable to the *Roman* Catholick Church, and no other, as hath been proved.
3. Therefore the *Roman* Catholick Church, and no other, is the true Church.

Having thus character'd and pointed on the Church, we come now to Vindicate her particular and most principal Doctrines from all aspersions cast on Her by Schismaticks. And for our clearer performance of this task, we shall first shew you the Churches Rule of Faith, by which she hath conserved her self Infallible, and in the purity of Apostolical Doctrine, in this time, and shall do so to the Worlds end.

ARTICLE VIII.

Of Apostolical Tradition,

OUR Tenet is, *That the true Rule of Christian Faith is Apostolical Tradition*; or *a delivery of Doctrine from Father to Son, by hand to hand, from Christ and his Apostles; and that nothing ought to be receiv'd as Faith, but what is proved to have been so deliver'd*, which we prove thus.

THE FIRST ARGUMENT.

1. That is now the true Rule of Faith, which was the Essential means of Planting and conserving it at first.
2. But Oral and Apostolical Tradition, not written

ten Books, was the essential means of Planting and conserving it at first.

3. Therefore Oral and Apostolical Tradition, not written Books, is the true Rule of Faith.

The *Major* is proved, because the Rule of Faith must be immutable, and the same in all Ages, as the Faith it self is.

The *Miner* is proved, because the first Gospel was not written till eight years after the death of Christ, or there-abouts; in which space the Apostles had preach'd, and planted the Faith of Christ in many Nations, over almost all the World. Add to this, that many Ages were pass'd before all the Books of Scripture were dispersed and accepted for Canonical by the whole Church; so that when any difference arose in points of Faith amongst the Christians of the first Age, they were not to enquire what had been written, but whether the Apostles had so taught.

A Second ARGUMENT.

1. That is the true Rule of Faith, by which we may infallibly be assured, both what Doctrines Christ and his Apostles taught, and what Books they wrote, and without which we can never be infallibly assured of those things.
2. But by Apostolical Tradition we may Infallibly be assured, both what Doctrines Christ and his Apostles taught, and what Books they wrote, and by no other means.
4. Therefore Apostolical Tradition is the true Rule of Faith.

The *Major* is manifest, because in the Doctrines which Christ and his Apostles taught, and the Books which they wrote, are contained all things

that are of Faith; therefore the infallible means of knowing them, is the infallible and true Rule of Faith.

The *Minor* is proved; becauſe a full report from whole worlds of Fathers, to whole worlds of Sons, of what they heard and ſaw, is altogether infallible, ſince ſenſible evidence in a world of eye-witneſſes, unanimouſly concurring, is altogether infallible, how fallible ſoever Men may be in their particulars; and ſuch a report, ſuch an evidence, is *Apoſtolical Tradition*; for all the Doctrines Chriſt and his Apoſtles taught, and all the Books they wrote: therefore infallible.

A Third ARGUMENT.

1. If Chriſt and his Apoſtles have given to the Church of the firſt Age (together with all points of Faith) this for Rule of Faith, that nothing on pain of damnation ought to be delivered for Faith, but what they had receiv'd from them as ſuch, than it was impoſſible that they ſhould deliver any thing for Faith to the ſecond Age, but what they had receiv'd from them as ſuch, and ſo from Age to Age to this time.
2. But Chriſt and his Apoſtles did give the Church of the firſt Age (together with all points of Faith) this for the Rule of Faith; that nothing on pain of damnation, ought to be deliver'd for Faith, but what they had receiv'd from them as ſuch.
3. Therefore it was impoſſible that the Church of the firſt Age, ſhould deliver any thing to the Church of the ſecond for Faith, but what they had receiv'd as ſuch from Chriſt and his Apoſtles, or conſeqnently, that they ſhould err in Faith.

The

The *Major* is proved; becauſe to make her deliver more for Faith, than ſhe had received in this Suppoſition, the whole Church muſt either have forgotten what ſhe had been taught from her Infancy, in matters of ſalvation and damnation, which is impoſſible in a whole World of Ear and Eye-witneſſes, as hath been ſhewed; or elſe the whole Church muſt have ſo far broken with Reaſon, which is the very nature of Man, as to conſpire in a notorious Lye to damn her ſelf, and her poſterity, by ſaying ſhe hath received ſuch or ſuch a point of Faith, which in her own Conſcience ſhe knows ſhe had not ſo received; and this is more impoſſible than the former, even as impoſſible, as for Men not to be Men; as ſhall be ſhew'd in the next Argument.

The *Minor* is proved by theſe poſitive Texts of Scripture.

Therefore Brethern ſtand ye faſt, and hold the Traditions which ye have learned, whether by Word, or by our Epiſtle, 2 Theſ. 2. 15. *Theſe things which ye have been taught, and heard, and ſeen in me, theſe do ye,* Phil. 4. *So we have Preach'd, and ſo ye have believ'd,* 1 Cor. 14. 15. *How ſhall they believe in whom they have not heard? and how ſhall they hear without a Preacher?* Rom. 10. 17. *The things that thou haſt heard of me before many Witneſſes, the ſame commend thou to faithful Men which ſhall be fit to teach alſo,* 2 Tim 2. 2. *If any Man ſhall Preach otherwiſe than ye have received, let him be* Anathema, Gal. 1. 9. *Although We, or an Angel from Heaven Preach to you, beſides that which we have Preach'd to you, be he* Anathema, Gal. 1. 8.

The

The laſt Argument for Tradition.

1. They make a whole World of wiſe and diſintereſted Men break ſo far with their own nature, as to conſpire in a notorious Lye to damn themſelves, and their poſterity (which is the only means remaining to make an Apoſtolical Tradition fallible,) ſuch a force of hopes or fears muſt fall upon them all at once, as may be ſtronger than nature in them.

2. But ſuch a force of hopes or fears can never fall on the whole World, or Church at once, which is diſperſed over all Nations.

3. Therefore it is impoſſible for the whole World or Church at once, to conſpire in ſuch a lye, or conſequently to err in Faith.

'Tis the aſſurance of this impoſſibility, that moves the Church of the preſent Age, to reſolve her Faith and Doctrines into the precedent Age, and ſo from Sons to Fathers, up to the mouth of Chriſt and his Apoſtles, teaching it, ſaying, *We believe it, becauſe we have receiv'd it.*

But if we refer the whole Tryal of Faith to the arbitrement of Scripture, I ſee nothing more evident, than this one Argument, *ad hominem*, gives the cauſe into our hands, ſince it clearly proves, either many controverted *Catholick* Doctrines are ſufficiently contain'd in Scripture, or many *Proteſtant* ones are not; and thus I frame my diſcourſe.

ALl *Proteſtant* Tenets (ſay you) are ſufficiently contain'd in Scripture; but many *Catholick* Doctrines (ſay I) deny'd by *Proeſtants*, are as evident in Scripture, as divers *Proteſtant* Tenets; therefore many *Catholick* Doctrines deny'd by *Proteſtants*, are ſufficiently contain'd in Scripture.

He

He that has hardineſs enough to deny this concluſion, let him compare the Texts that recommend the Churches Authority in deciding Controverſies, and expounding Articles of Faith, with thoſe that ſupport the *Proteſtant* private ſpirit, or particular Judgement of diſcretion; let him compare the places that favour *Prieſtly Abſolution*, with thoſe on which they ground the *neceſſity*, (not to ſtand upon the lawfulneſs) *of Infants Baptiſm*; let him compare the paſſages of the *Bible* for the *Real Preſence* of our Saviours Body in the *Euchariſt*; for the primacy of S. *Peter*, for the Authority of *Apoſtolical Traditions*, though un-written, with whatever he can cite, to prove the three diſtinct Perſons in the *B. Trinity*, the conſubſtantiality of the Son with the Father, the Proceſſion of the *Holy Ghoſt* from both; the obligation of *Sunday* inſtead of the *Sabbath*, ſo expreſly commanded in the Moral Law; And when he has turn'd over all his *Bible* as often as he pleaſes, I ſhall offer him only this requeſt, either to admit the Argument, or teach me to anſwer it.

The ſame *Syllogiſm* may with equal evidence be apply'd to the negative, as well as poſitive Doctrines, on either ſide.

All *Catholick* points deny'd by *Proteſtants*, are ſufficiently (ſay you) condemn'd in Scripture. But many points imbrac'd by *Proteſtants*, are as clearly (ſay I) condemned in Scripture, as divers they deny in oppoſition to *Catholicks*; Therefore many points imbrac'd by *Proteſtants*, are ſufficiently condemn'd in Scripture.

Where does the *Bible* ſo plainly forbid *Prayer for the Dead*, as this darling Errour and fundamental principle of Proteſtancy, that any one, however

however ignorant, however unstable, ought to read the Holy Scriptures, and unappealably judge of their sense by this private interpretation? where is it so plainly forbidden to adore Christ in what place soever we believe him to be really present, as 'tis to work upon the *Saturday*? Thus if the *Bible* be constituted sole Rule of Religion, *Protestants* clearly can neither condemn the *Catholicks*, nor justifie their own.

Testimonies of Antiquity for Tradition.

IN the second Age *Irenæus*. If *the Fathers had left us no Scripture at all, ought we not to follow the Order of Traditions*, l. 3. c. 4.

In the third Age *Tertullian*. *What I believe I received from the present Church, the present Church from the Primitive, that from the Apostles, the Apostles from Christ*, l. de præscript c. 21. 37.

In the same Age S. *Cyprian*. *Know that in offering the* Chalice, (*viz.* by mingling Water with Wine) *we are admonished to observe our Lords Tradition.*

In the same Age *Origen*. *In our understanding Scripture, we must not depart from the first Ecclesiastical Tradition*, Tract. 27. in c. 23 S. *Matt.*

In the fourth Age, S. *Athanasius*. *This Doctrine we have demonstrated to have been delivered from hand to hand, by Fathers to Sons*, l. 1. decret Concil Niceni.

In the same Age, S. *Chrysostom*. *It is evident that the Apostles did not deliver all things by writing, but many things without, and these are as worthy of credit as the others.* On 2. Thes. 2.

In the same Age, *Epiphanius We must use Traditions, for the Scriptures have not all things* Hæres 61.

In

In the fifth Age, S *Auguſtine. The Apoſtles commanded here of,* (Re-baptization) *but that cuſtom which was oppoſed againſt* Cyprian *in it, is to be believed to proceed from their Tradition, as many things are which the whole Church holds, and are therefore well believed to be commanded by the Apoſtles, though not written.* l. 5 de baptiſm c. 23.

The ſecond *Nicene* Council defines thus. *Whoever ſhall dare to think otherwiſe, or teach after the cuſtom of wicked* Hereticks, *to violate Eccleſiaſtical Traditions, let him be* Anathema, *Act.* 7. p. 686. Anno Dom. 781.

The Council of *Sens* thus. *It is a dangerous thing to be in that Errour, that nothing ought to be admitted which is not in Scripture; for many things were delivered from Chriſt to poſterity by the hands of the Apoſtles, from mouth to mouth, &c. which are to be held without all dubitation.* Decret. 5.

OBJECTIONS Solved.

Obj. *YOu have made fruſtrate the Commandment of God for your Tradition,* S. Mat. c. 15. v. 4. *Beware, leſt any man deceive you by vain fallacy, according to the Traditions of Men,* Col. 2.

Anſw. Theſe Text are both againſt the vain Traditions of private Men, not againſt Apoſtolical Traditions.

Ob. *There is no better way to decide Controverſies, than by Scripture.*

Anſw. Then by Scripture expounded by the Church, and according to the rule Apoſtolical Tradition, I grant: Then by Scripture according to the dead letter, or expounded by the private Spirit, I deny. *For ſo (as* Tertullian *ſays) there is no*

good got by disputing out of the Texts of Scripture, but either to make a Man sick or mad, de prescript. c. 19.

Obj. *All Scripture Divinely inspir'd, is profitable for teaching, for arguing, for reproving, and for instructing in Righteousness, that the Man of God may be perfect, instructed to every good Work,* 1 Tim, 3. 16, 17. therefore Traditions are not necessary

Answ. S. *Paul* speaks only there of the old Scripture, which *Timothy* had known from his Childhood, (when little, if any, of the new could be written) as is plain by the precedent verse, which we acknowledge to be profitable to all those uses, but not sufficient; neither will any more follow out of that Text, if understood of the new Scriptures: so that your consequence is vain, and of no force.

Obj. *If any one shall add to these, God shall add to him the plagues written in this Book,* Apoc. 22: 18. 19. Therefore it is not lawful to add Traditions.

Answ. It follows immediately, *And if any one shall diminish from the words of this Prophesy, God shall take away his part out of the Book of Life,* verse 19. By which S. *John* evidently restrains that Text to the Book of his own Prophesy only; which is not the whole rule of Faith, and therefore by that you cannot exclude either the rest of the Scriptures or Apostolical Traditions from that Rule.

Obj. *We may have a certain knowledge of all things necessary to Salvation, by the* Bible, *or written Word only.*

Answ.

Anſ. No, we cannot; for there have been, are, and will be infinite diſputes about that to the Worlds end, as well what Books are Canonical, and what not, as what the true ſenſe and meaning is of every verſe and chapter. Nor can we ever be infallibly aſſured of either, but by means of Apoſtolical Tradition: So that if this be interrupted, and have failed for any whole Age together, (as *Proteſtants* pretend it did for many) the whole *Bible*, (for ought we know) might in that ſpace be changed and corrupted. nor can the contrary ever be evinced, without new Revelation from God; the dead Letter cannot ſpeak for it ſelf.

Ob. *Many other ſigns alſo did* Jeſus *in the ſight of his Diſciples, which are not written in this Book, but theſe are Written, that you may believe that* Jeſus Chriſt *is the Son of God, and that believing, you may have life in his name,* St. *John* 20. 30, 31. Therefore St. *Johns* Goſpel contains all things neceſſary to Salvation.

Anſw. I deny your conſequence; for St. *John* omitted many things of great Moment, as our Lords Prayer, and his laſt Supper, which are both neceſſary to be believed. And though he ſays, *Theſe things are written that We may believe, and have life*; he ſays not that theſe things *only* were written, or are ſufficient for that purpoſe, which is the thing in queſtion; ſo that he excludes not the reſt of the Goſpels nor Apoſtolical Traditions. And it is no unuſual thing in Scripture to aſcribe the whole effect to that which is but the cauſe in part. Thus Chriſt promiſeth beatitude to every ſingle Chriſtian Virtue, St. *Matth.* 5. and St *Paul*, Salvation to every one that ſhall call

on the name of our Lord, or confeſs with his mouth the Lord *Jeſus*, and believe that God hath raiſed him from the dead, *Rom.* 10. 4. 9. 10. Yet more then this is requiſite to Salvation.

Obj. St. *Luke* tells us, *He hath Written of all thoſe things which* Jeſus *did and taught*, Acts 1. 1. Therefore all things neceſſary to Salvation, are contained in his Goſpel.

Anſ. He writ of all the principal paſſages of his Life and Death; I grant, (and that was the whole ſcope or intent of the Evangeliſts) of all abſolutely which he did and taught, I deny; for in the ſame Chapter he tells us, that during the forty days which Chriſt remained with them after his Reſurrection, he often appear'd to them, inſtructing them in the things concerning the Kingdom of God, very few of which inſtructions are mentioned by S. *Luke*, nor does He, or any other of the Evangeliſts ſay any thing in their Goſpels of the coming of the Holy Ghoſt, or of the things by him revealed to the Church, which were great and many, according to that; *I have many things to ſay to you*, but you *cannot now bear them, but when the Spirit of Truth cometh he ſhall teach you all Truth*, &c. *and the things that are to come He ſhall ſhew You*, St. John 16. 12, 13, 14. Add to this, *That, if all things which* Jeſus *taught and did, ſhould be written, the whole World would not contain the Books*, St. *John* c. 21. v. laſt. Therefore your conſequence is falſe, and that ſaying of St. *Luke* is to be limited.

Obj. *At leaſt the whole Bible contains all things neceſſary to Salvation, either for Belief or Practiſe for all ſorts of men whatſoever, and that explicitly and plainly. Therefore the Bible is the Rule of Faith.*

Anſw.

Answ. I deny both Antecedent, and Consequence. The three Creeds are not there; The four First Councels are not there; there is nothing expresly prohibiting Poligamy or Rebaptization, nor expresly affirming three distinct Persons in one Divine Nature, or the Sons Consubstantiality to the Father, or the Procession of the H. Ghost from both, or that the H. Ghost is God, or for the necessity of Infant Baptism, or for changing the *Saturday* into *Sunday*, *&c.* all which notwithstanding are necessary to be known for the whole Church, and to be believed by us in particular (as Protestants will acknowledge) if they be once sufficiently propos'd to Us by the Church. Nor is it sufficient, we believe all the Bible, unless we also believe it in the true sense, and be able to confute all Heresies out of it, (I speak of the whole Church) which she can never do, without the Rule of Apostolical Tradition, in any of the points fore-mentioned.

Obj. *Doubtless, for speculative points of Christian Doctrine, Books are a safer and more Infallible way, or Rule, then oral Tradition.*

Answ. You are mistaken; Books are infinitely more lyable to Casualities, and corruptions, then Traditions, as well by reason of the Variety of Languages into which they are translated, as the diversity of Translations; scarce any two Editions egreeing, but all pretending one to mend the other; Besides the multiplicity of Copies and Copyists, with the equivocation, and uncertainty of Dead, and written Words, if captiously wrested, or literally insisted on, who can prove any one Copy of the Bible to be Infallible, or Uncorrupted (those that were written by the Apostles

own hands, we have not;) or who can convince, that any one Text of the Bible can have no other ſenſe or meaning, then what is convenient for his purpoſe, inſiſting only on the dead Letter? all which dangers and difficulties are avoided by relying on Apoſtolical Tradition, which binds men under pain of Damnation, to deliver nothing for Faith, but what they have received as ſuch by hand to hand, from age to age, and in the ſame ſenſe in which they have received it. *Think me not Fooliſh*, (ſays St *Auguſtine*) *for uſing theſe terms; for I have learned theſe things by Tradition, neither dare I deliver them to thee any other way, then as I have received them.* l. de utilit. cred. c. 3.

As to your difficulty of ſpeculative points, I anſwer, That the whole frame of neceſſary points of Chriſtian Doctrine was in a manner made ſenſible and viſible by the External and Uniform Practiſe of the Church. The Incarnation and all the Myſteries thereof, by the Holy Images of Chriſt erected in all Sacred Places; the Paſſion by the Sign of the Croſs uſed in the Sacraments, and ſet up in Churches. The Death of Chriſt by the unbloody Sacrifice of the Maſs, which is a lively Commemoration of it. The Trinity and Unity, by doing all things in the Name of the Father, and of the Son, and of the Holy Ghoſt, *&c.* Now who can doubt, but that Oral Tradition thus ſeconded by the outward and Uniform Practiſe of the whole World, is a much ſafer and more Infallible Rule, for conſerving revealed Verities, then Books, or dead Letters, which cannot explicate themſelves.

Obj.

Obj. *If all things neceſſary to Salvation be not contain'd in the whole Bible, how ſhall a man ever come to know, what is neceſſary to be known, either by the whole Church in general, or by himſelf in particular?*

Anſw. For the whole Church in general, ſhe is obliged to know all Divinely revealed Verities which are neceſſary to the Salvation of all mankind, ſhe being made by Chriſt the depoſitory of all, and having the promiſe of Divine aſſiſtance to all. And for each particular Man, ſo much only is neceſſary to be believed, as is ſufficiently propos'd to him by the Church, and her Miniſters, for the Word of God, or would at leaſt be ſo propos'd, if he himſelf were not in Fault; all which we may eaſily come to know, by means of Apoſtolical Tradition, without which we can have no Infallible aſſurance of any point of Chriſtian Doctrine.

Obj. *You dance in a vicious Circle, proving the Scripture and the Churches Infallibility by Apoſtolical Tradition, and Tradition by the Scripture and the Churches Infallibity.*

Anſw. No, We go on by a right Rule towards Heaven. We prove indeed the Churches Infallibility, and the Credibility of the Scriptures by Apoſtolical Tradition, but that is evident of it ſelf; and admits no other Proof. When we bring Scripture for either, we uſe it only as a ſecondary teſtimony, or argument *ad hominem.*

ARTICLE IX.

Of Schiſm and Hereſie.

NOthing intrenching more on the Rule of Faith, or the Authority of the Church, then *Schiſm* and *Hereſie*: We ſhall here Briefly ſhew what they are, and who are juſtly chargeable therewith.

OUR Tenet is, *That not only Hereſie* (which is a wilful ſeparation from the Doctrine of the Catholick Church) *but alſo Schiſm*) which is a ſeparation from her Government) *is damnable and Sacrilegious, and the moſt Sectaries are guilty of both.*

THE ARGUMENT.

1. All ſuch as are wilfully divided both from the Doctrine and Diſcipline of the Catholick Church are Schiſmaticks and Hereticks, and conſequently in a damnable ſtate.
2. But moſt Proteſtants and other Sectaries are wilfully divided both from the Doctrine and Diſcipline of that Catholick Church.
3. Therefore they are Schiſmaticks and Hereticks, and conſequently in a damnable ſtate.

The *Major* is manifeſt out of the very notion and definition of Schiſm and Hereſie; the ſequel of it is proved thus by Scripture. *A man that is an Heretick after the firſt and ſecond admonition avoid, knowing that he that is ſuch an one, is ſubverted and ſinneth, being condemned by his own judge.*

judgement, Titus 3. 10. *There ſhall be lying Maſters which ſhall bring in Sects of Perdition, and deny him that bought them*, (*the Lord*,) *bringing upon themſelves ſpeedy Perdition*, 2. S. Pet. 2. 1. *Jude* call's them *raging waves of the Sea, foaming out their own confuſion*; *wandring ſtars, to whom the ſtorm of darkneſs is reſerved for ever*, Epiſt v. 13. *I beſeech You, Brethren, obſerve thoſe who make Schiſm and Scandals contrary to the Doctrines which You have been taught, and avoid them, for ſuch men ſerve not our Lord* Jeſus Chriſt, *but their own Belly, and by kind Speeches, and Bleſſings, ſeduce the heart of the ſimple*, Rom. 15. 17. *Woe to the World becauſe of Scandals, for it muſt needs be that Scandals come*; *but notwithſtanding woe to that man by whom Scandals come*, St. Mat. 18. 7. 17. *If he will not hear the Church, let him be to Thee as the Heathen, and the Publican*, St. Mat. 18. 18. *If any obey not our word*; *do not company with him, that he may be confounded*, 2 Theſ. 2. 14.

The *Minor* is prov'd, becauſe *Luther* and his fellow Proteſtants divided themſelves from the Communiou of all Churches, therefore from the Communion of the Catholick Church, and that as well in points of Doctrine, as matters of Government, as plainly appears by all we have ſaid, and is yet confirm'd, becauſe when they began their ſeparation, *Luther* in *Germany*, *Tyndal* in *England*, *&c.* The Catholick Church was in moſt quiet Poſſeſſion of her Tenets, in perfect Peace and Unity, her Doctrines and Government being the very ſame they had been, not only to the time of *Gregory* the Great (as Proteſtants confeſs) but to the very time of the Apoſtles. as is manifeſt both by the Publick Liturgies, Councels, and

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Records of all Ages, in which no one Doctrine of Faith, or ſubſtantial point of Diſcipline, then profeſſed by the *Roman Catholick* Church, and oppoſed by *Proteſtants*, had ever been cenſured and condemned as Heretical or Schiſmatical, but all for the moſt part actually defined and eſtabliſhed againſt antient Hereticks, as you have ſeen in the Councils.

Fathers for this point.

IN the ſecond Age, *Irenæus*: *God will Judge thoſe who make Schiſms in the Church, Ambitious Men, who have not the honour of God before their eyes, but rather imbracing their own intereſts than the Unity of the Church, for ſmall and light cauſes, divide the great and glorious Body of Chriſt*, &c. *for in the end, they cannot make any Reformation ſo important, as the evil of Schiſm is prejudicous*, l. c. 62.

In the third Age, S. *Cyprian*: *Do they think Chriſt is amongſt them when they are aſſembled out of the Church of Chriſt?* No, *though they were drawn to torments and execution for the confeſſion of the Name of Chriſt, yet this pollution is not waſhed away, no, not with blood; this inexpiable and inexcuſable crime of Schiſm is not purged away even by Death it ſelf.* De unit. Eccleſ.

In the fourth Age, S. *Chryſoſtom*. *There is nothing ſo ſharply provokes the wrath of God, as the diviſion of the Church, inſomuch that though we ſhould have performed all other ſorts of good things, yet we ſhall incur a puniſhment no leſs cruel, by dividing the Unity of the Church, than thoſe have done, who pierced and divided Chriſts own Body*, In Epheſ. Hom. 11.

In

In the ſame Age, *Optatus*. *The Unity of the Epiſcopal Chair, is the prime endowment of the Church.* l. 2.

In the fifth Age, S. *Auguſtine*. *If any Man be found ſeparated from her* (the Church) *he ſhall be excluded from the number of Children, neither ſhall he have God for his Father, that would not have the Church for his Mother, and it will nothing avail him to have rightly believed, or to have done never ſo many good works, without this concluſion of the Sovereign good,* de Symb. ad Catech. l. 4. c. 10. And again, *Whoſoever hath charity is aſſured, but as for charity, no Man tranſporteth that out of the Church, in* Pſal. 21. And in another place, *Out of the Church an Heretick may have all things but Salvation; he may have the Sacraments, he may have the Faith, and Preach it,* &c. *only Salvation he cannot have,* ſup. geſt. Emar. And to the *Donatiſts* he ſays, *You are with us in Baptiſm, in the Creed, and in the other Sacraments of the Lord, but in the Spirit of Unity, in the bounds of Peace, and finally in the* Catholick *Church you are not with Us.* Epiſt. 48.

OBJECTIONS SOLVED.

Obj. WE *ſeperated only from the Church of* Rome's *Errours.*

Anſw. Yes, from her Catholick Apoſtolical Doctrines: She doth not err in Faith, as hath been proved. I anſwer therefore with S. *Auguſtine* to the *Donatiſts*; *I object to you the crime of Schiſm which you will deny, and I will preſently prove, becauſe you do not communicate with all Nations,* cont. Petil. Add, no, nor with any Nation, before *Luther.*

Obj.

Obj. *We refus'd only the Church of* Rome's *innovations and superstitions.*

Answ. You slander. Her Discipline and Doctrines were the same then, that they had been in all precedent Ages. *Did the Church perish* (saith S. *Augustine* to the *Donatists* (*or did she not? If she did, What Church then brought forth the* Donatists? (*or the* Protestants?) *If she did not, what madness moved you to seperate your selves from her, on pretence of avoiding the communion of bad Men?* l. 1. cont. Gaudent. c. 5. And again, *We are certain no Man can justly seperate himself from the communion of all Nations*; (*yet* Martin Luther *and Mr.* Tyndal *did it*) Epist. 48. And in another place, *All seperation made before the drawing the Net out of the fire*, (as the day of Judgement) *is damnable, and the Sacriledges of Schism, which surpasseth all other crimes*, l. 2 cont. Epist. Parmen.

Obj. *We did but seperate from the particular Church of* Rome. *Therefore not from the whole Church.*

Answ. I told you in the question of the Churches Universality, in what sense the Church of *Rome* is Vniversal or Catholick, and in what sense she is particular, take it in which acception you will, your consequence is false; for whosoever seperates from an acknowledged true Member of the Catholick Church, (and such the Church of *Rome* then was in her particulars) he consequently seperates from the whole, and is an Heretick, or Schismatick.

Of

ARTICLE X.

Of the Real and Substantial presence of Christs Body and Blood, in the Sacrament of the B. Eucharist.

IN this most important Controversy of the B. *Eucharist*, or Sacrament of our *Lords Supper*, our Tenet is;

1. *That it is a Sacrament, a visible sign, Type, Figure, or Symbol of the true Body and Blood of Jesus Christ, as also of his Death and Passion.* This is agreed on by all, and therefore not to be disputed,

2. *That it is not an empty Sign, Type, Figure, or Symbol only,* (as Sectaries pretend,) *but also the very natural and substantial Body and Blood of Jesus Christ, true God and Man, under the said outward Signs and Symbols of Bread and Wine*; Which we prove thus, against Doctor *Taylor*, and his adherents.

The first Argment.

We receive in the B. Sacrament of the *Eucharist*, the same Body which was given and broken for us; and the same Blood which was shed for the remission of our sins.

But the Body which was given, and broken for us, And the Blood which was shed for the remission of our sins, was the true natural and substantial Body and Blood of Jesus Christ, and not an empty Sign or Symbol only of it.

Therefore we receive in the B. Sacrament of the Eucharist, the true natural and substantial Body and Blood of *Jesus Christ*, and not an empty sign or Symbol only of it.

The *Major* is proved by the plain Words of the Institution. *This is my Body*, St. Matth. 26. 27. St. Mark 14. 22. *This is my Body which is given for you*, St. Luke 22. 19. *This is my Body which shall be delivered for you*, 1. Cor. 11. 24. *This is my Blood of the New Testament, which shall be shed for Man to the Remission of Sins*, St. Mat. 26. 28. St. Mark 14. 24. *This is the Chalice, the New Testament in my Blood which shall be shed for You*, St. Luke 22. 20. *This Chalice is the New Testament in my Blood*, 1. Cor. 11. 25.

The *Minor* is proved, *Christ gave himself for his Church*, Ephes. 5. 26. *He entred by his own Blood into the Holy of Holies*, Heb. 9. 12. To say Christ gave a Fantastical Body for us, or shed any other then his true natural Blood for the remission of our Signs, is the *Manichean Heresie*, long since condemned; nor is it less an Heresie to say, He gave only common Bread, or shed only common Wine, (being made sacred Signs and Symbols) for the remission of our sins.

A second Argument, proving that the words of Institution ought to be taken literally and properly.

ALL those plain Texts of the Gospel, which are not there expres'd to be figurative, and being literally and properly understood imploy no sin or contradiction, ought to be understood literally and properly.

But

But these plain Texts of the Gospel, *This is my Body, this is my Blood*, St. Matth. 26. 27. 28. are not there expres'd to be figurative, and being literally and properly understood, imploy no sin ar contradiction.

Therefore these Affirmative Texts of Scripture, *This is my Body, this is my Blood*, ought to be understood literally and properly.

The *Major* I take for a Rule admitted by Protestants, and is proved, because otherwise it were not possible to prove by Scripture, that any one Text of the Gospel ought to be taken literally and properly which our adversaries cannot in their Principles allow.

The *Minor* is also manifest for the first part, to whosoever shall peruse the Text, there is no mention of any figure in it. And the second part I prove thus; Because it was possible to Christ to verifie those affirmatives in the literal and proper sense of the Words if he had so pleased, by changing the Bread and Wine into his own Body and Blood, as our very Adversaries grant, although they obstinately contest he hath not done it; Therefore these Affirmatives, being literally and properly understood, imply no sin or contradiction; for sin and contradiction are not possible to Christ, who is by Essence, Truth and Sanctity.

That our Adversaries grant this change possible to Christ, is proved by these ensuing Testimonies.

Luther says: *What proof have they* (the Sacramentaries) *to prove these propositions contradictory; Christ is in Heaven, and Christ is in the Supper? The contradiction is in their carnal imagi-*

nation, not in Faith, or in the Word of God. Tom. Wittenberg. Anno 1557. defens. verbi Cœnæ pag. 388.

You hear where all Doctor *Taylor's* pretended contradictions are, is *Martin Luther*, that first and greatest light of true Protestancy; be worthy to be Judge.

John Calvin says, *We do not dispute what God can do, but what he will*, Init. Institut.

Jewel confesses, *God is able by his omnipotent power to make Christs Body present without place or quantity*, in his Reply against Dr. *Harding*, pag. 352.

Cranmer confesses, *That Christ may be in the Bread and Wine, as also in the Doors that were shut, and Stone of the Sepulcher*, in his answer to *Gardner* and *Smith*, pag. 454.

Whitaker says, *That Christ can make the Bread his Body, we grant, only shew that he will do it, and the Controversie is ended*, in his Answer to *Reyner*, pag. 192.

[illegible] Christ abiding in Heaven is not let, but that he may be in the Sacrament also. Acts and Monum. pag, 998.

Melanchthon says, *I had rather die, then affirm with the* Zwinglians, *that Christs Body can be but in one place.* Epist. ad Martinum Gerolitium.

Doctor *Taylor* himself says, *God can do what he pleases, He can change or annihilate every Creature, and alter their manner and Essence*; in his Book of the Real and Spiritual presence of Christs Body in the Sacrament. pag 244. *He can indeed make a Body to be a Spirit*, pag. 213. And again, *Let is appear that God hath affirmed Transubstantiation, and I for my part will burn all my Argu-*

ments

ments againſt it, and make publick amends, p. 240. Fairly promiſed, Doctor, I ſubſume.

But he hath plainly affirm'd the *Real* and *Subſtantial preſence of his Body and Blood* in the Sacrament; as hath been proved from the Inſtitution and Poſſibility, and ſhall be proved from the performance, and reaſonableneſs of it.

Therefore recall your Arguments againſt it; together with that long impertinent Catalogue of ſeeming Contradictions, and Impoſſibilities, which you have malitiouſly heap'd together, *&c.* Meerly to ſcandalize and turn the brain of an unlearned Reader. Your own Friends, that are Scholars, have long ſince detected the nullity of them, and your own Conſcience tells you, that you have drawn them all from this *falſe Suppoſition, That Chriſts Body hath ſitual and local extenſion in the Sacrament*, which you know we deny; the manner of being is Spiritual and Sacramental.

A ſecond proof that thoſe affirmatives, *This is my Body, This is my Blood*, imply no ſin or contradiction, is made from the ſolution of your Objections.

A THIRD ARGUMENT.

Maj. ALL which Chriſt hath plainly and expreſly ſaid in Scripture, ought to be underſtood by Us in the literal and proper ſenſe of the Words.

Min. But Chriſt hath plainly and expreſly ſaid in Scripture, that what he inſtituted at his laſt Supper, was his true natural Body and Blood.

Conſ. Therefore it ought to be underſtood by us in the literal and proper ſenſe of the Words.

The *Major* is confeſſed by Doctor *Taylor*, ſaying, *Let it appear that God hath expreſly ſaid it*, &c. *and there is no more to be ſaid in the buſineſs, all reaſons brought againſt it are but Sophiſms*, pag. 189. And for this only reaſon he concludes, the *myſtery of Chriſt, God and Man, and the myſtery of the Bleſſed Trinity ought to be underſtood in the literal and proper ſenſe of the Words, although more ſeeming contradictions and impoſſibilities are brought againſt it, then againſt Tranſubſtantiation*, pag. 200. *&c.*

The *Minor* is proved from the promiſe of Chriſt, thus.

Maj. The fleſh which Chriſt gave for the Life of the World, was his true natural Body and Blood, in the literal and proper ſenſe of the Words.

Min. But Chriſt hath plainly and expreſly ſaid in Scripture, that what he inſtituted at his laſt Supper, was the Fleſh which he gave for the Life of the World.

Conſ. Therefore Chriſt hath plainly and expreſly ſaid in Scripture, that what he inſtituted at his laſt Supper was his true and natural Body and Blood, in the literal and proper ſenſe of the Words.

The *Major* hath been proved above by all thoſe Texts cited in the firſt Argument.

The *Minor* is proved. *The Bread which I will give* (at his laſt Supper) *is my Fleſh for the Life the World*, St. John 6. 51.

Another Argument in proof of this verity.

Maj. THe Body which Chriſt gave for us, and the Blood which he ſhed for the Remiſ-

miſſion of our Sins, was his true natural Body and Blood, in the literal and proper ſenſe of the Words.

Min. But Chriſt hath plainly and expreſly ſaid in Scripture that what he inſtituted at his laſt Supper was the Body which he gave for Us, and the Blood which he ſhed for the Remiſſion of our Sins.

Conſ. Therefore Chriſt hath plainly and expreſly ſaid in Scripture that what he inſtituted at his laſt Supper was his true natural Body and Blood in the literal and proper ſenſe of the Words

The *Major* is manifeſt, and muſt be granted by all, unleſs perhaps we may dare to ſay, that meer Symbols, Signs and Figures only of his Body and Blood were given for Us, and ſhed for the Remiſſion of our Sins, which God forbid

The *Minor* is proved, by the Texts above cited, nor will it be tedious to repeat them, to the confuſion of our Enemies.

This is my Body, This is my Blood which ſhall be ſhed for many unto the Remiſſion of Sins, St. Mat. 26. 27, 28. *This is my Body which is given for You. This is the Chalice the New Teſtament in my Blood, which ſhall be ſhed for You,* St. Luke 22. 20. *This is my Body which is broken for You,* (ſo the Greek Text hath it.) *This Chalice is the New Teſtament in my Blood,* 1 Cor. 11. 25. *Broken,* that is, *Sacrificed,* ſaith *John Calvin* and *Chamier* on that place.

Now let Doctor *Taylor* at his leiſure bring the *Antitheſis* of theſe Affirmatives out of the mouth of Chriſt, *viz. This is not my Body: This is not my Blood: This is not my Body which is given*

for You: This is not my Blood which is ſhed for You.

Or theſe at leaſt, which are his very *Theſes*.

This only ſignifies my Body: This only ſignifies my Blood: This is only a Sacred Sign, Type, or Figure of my Body: This is only a Sacred Sign, Type, or Figure of my Blood: Which he can never do ſo long as Chriſt is Chriſt, and Goſpel Goſpel. Theſe are not the words of God, but the words of Men, of Doctor *Taylor*, and *John Calvin*, what we aſſert is from the Mouth of Chriſt, the Doctor is not able to deny it; but openly, to my beſt Judgement, condemn'd himſelf, and his own cauſe, by making an ingenious confeſſion, that if the words of the inſtitution be taken litterally and properly, they prove our Tenet, and therefore he endeavors to detort them to an improper figurative ſenſe, *This is*, (that is, ſaith he) *This* ſignifies, this repreſents *my Body*, what is this elſe, but to confeſs the Scripture, which is the only Judge with him, to have given ſentence on our ſide, at leaſt in all the principal and eſſential places, that appertain to this controverſy? What ſhall become then of his ſpurious Doctrine, which is ſupported only by the fancy of his, and Mr. *Calvins* idle Brain? The Church having long ſince condemn'd it. He is not able to produce one General Council, or the conſent of any one whole Age, or yet the ſentence of any ancient Father not wreſted and depraved, for his *Apocripha, This only ſignifies my Body: This only ſignifies my Blood. This is only a ſacred Sign, Type, or Figure of my Body*, &c. But we can cite him many for our *Canonical*; *This is my Body: This is my Blood*; *This is my Body which is given for you*, &c. *This is my Blood which*

is ſked for you ; which being done, I think, *It is concluded againſt the* Manichees.

Note here, for your better underſtanding the precedent Argument, as alſo the words of *Conſecration*, that the Pronoun *hoc*, or *this* (when it is made the *Subject* of a propoſition, in which ſubſtance is predicated of ſubſtance, eſpecially if the propoſition be practical, and make what it ſignifies as here it does) ſignifies only ſubſtance indeterminately, till the *predicate* be alſo added, and to determinate it to this or that particular ſubſtance, according to that *Axiom* of Phyloſophy, *the Subjects are ſuch as they are permitted to be by their predicates*; this is litteral and proper acception of the word *hoc*, or *this*.

Secondly, the Verb *eſt*, or *is*, ſignifies in its literal and proper acception the real *identity* of the *predicate* with the *ſubject*.

Laſtly, the words *Corpus meum*, my Body, or *Sanguinus meus*, my Blood, ſpoken by Chriſt, or in the Perſon of Chriſt, ſignifie in their literal and proper acception, the true *natural Body* and *Blood* of *Chriſt*.

By this you plainly underſtand the literal and proper ſenſe of theſe words, *This is my Body, this is my Blood*, that is to ſay, *This ſubſtance contained under the Species, or outward form of Bread, is my natural Body. This ſubſtance contained under the Species or outward form of Wine, is my natural Blood.* This is that which we believe it to be; and this is that which Chriſt hath plainly and expreſly affirmed it to be, as hath been proved.

Quære. *When is this change of Bread and Wine into the* Body *and* Blood *of Chriſt effected*?

Anſw.

Answ. Immediately after the words of *Consecration* are compleated, and by force of the words.

You reply. Doctor *Taylor* says, *We cannot prove by any good reason, that those words, This is my Body, this is my Blood*, &c. Are the essential words of *Consecration*, and efficient of the whole change, S. *Mat.* 26.

Answ. Yes we can, first, by the Churches Authority, affirming it to be so. She is a competent Judge in the case, (being the Mistress of *Apostolical Traditions*) and better worthy our belief than Doctor *Taylor*.

Secondly, Because generally speaking in all miraculous and substantial changes made by the word of God, those words only are efficient of the change, which signifie the change, as appears in these instances. *Let the Light be made, and the Light was made. Let the Firmament be made*, &c. *Young Man I say to thee arise, I will, be thou heal'd*, &c. and many others. Now that these are the only words in St. *Mat.* which signifie the substantial and miraculous change made in the Sacrament, is proved thus; Because the precedent words, *He took Bread, blessed it, brake it, and gave it to his Disciples*, are all indifferent to a substantial or accidental; to a miraculous or moral change, and therefore cannot signifie or cause the change then and there made, but are a disposition only to it; the following words, suppose it already made; therefore it most consonant to Reason as well as to Authority, that these words only, should be essential too, and efficient of such miraculous change; nor am I able easily to guess what good meaning the Doctor had in starting this difficulty, unless it were to let himself and all

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Men loose to Infidelty, in this so holy and necessary a point; For if it be altogether uncertain what the true words of the form are, whether any of the Evangelists have delivered them to us or not; (as this Doctor insinuates, *page* 67. 68, 69.) then is the Sacrament altogether uncertain. If the words of the institution subsist not, the thing instituted cannot subsist. If there be no true form, there can be no true Sacrament; but it should seem he cares not, so he may prejudice the *Catholick* Church, though he ruin Christianity by doing it.

A Fourth Argument from Reason.

TO make the Signs and Figures of a thing more excellent and noble than the thing it self, is to detract from the wisdom and providence of the Workman.

But Doctor *Taylor* makes the Signs and Figures of the Sacrament, more excellent and noble than the Sacrament it self.

Therefore he detracts from the wisdom and providence of the Workman, that is to say, of Christ himself, ordaining it.

The *Major* is proved, because to make words more excellent and noble than conceits or things; shadows than Substances; or the means more excellent and Noble than the end, were a preposterous way of working, and contrary to the rule of true wisdom and providence.

The *Minor* is proved, because, if the Sacrament were nothing but a sacred Sign, Type, or Figure only of *Christ*'s *Body* and *Blood* (as Doctor *Taylor* teaches) then the Signs and Figures of the old Law, were more excellent and noble than it. The *Manna* for example, which was a Sign or Figure

gure only of the Sacrament, would be more excellent and noble than the Sacrament it ſelf, as having a more excellent manner of ſignifying, becauſe that was made by Angels Miniſtry, and had twelve ſpecial Miracles upon Record, belonging to it; This hath no Miracle at all belonging to it in Doctor *Taylors* threadbare way, and is compoſed by the hands of ſinful Men. It is no Miracle for Signs to ſignifie. Again the *Paſchal Lamb* was a more lively Type or Figure of our Redeemer and his Paſſion, Fleſh of Fleſh, Blood of Blood, killing of killing, and that Lamb without ſpot of our innocent Saviour, then is their *Conſecrated* Bread and Wine, if it be only a meer Sign or Figure, as he pretends; But in our way the caſe is far different; it being the Fountain of all Grace and Miracles, and far excelling the Types and Figures of it.

A fifth Argument from Reaſon.

WHat no rational or prudent Man would ever do, were great Blaſphemy to charge Chriſt with doing.

But no rational or prudent Man would ever ſeal or compleat his laſt Will and Teſtament with figurative, equivocal, and improper words.

Therefore it were great Blaſphemy to charge with doing it.

Therefore theſe words, *This is my Body*, *This is my Blood*, with which Chriſt ſealed, and figurative, equivocal, and improper; but to be taken the litteral, plain and proper ſenſe, and conſequently convince the *Real Preſence* of Chriſts true natural *Body* and *Blood* under the Signs.

The *Major* is more manifeſt than to need proof.

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The *Minor* is proved, becauſe that were a certain way to ſet his Poſterity at varience about it, which no rational or prudent Man would ever willingly be guilty of.

You will tell me here perhaps, to make all whole again, that Doctor *Taylor* aſſerts the *Real ſpiritual preſence of Chriſts Body and Blood in the Sacrament*, page 7. Nay, that his *Body and Blood are there really, ſubſtantially, corporally, verily and indeed*, page 18. *That Body which was broken, that Blood which was powered forth*, page 19. *That Body that was Crucified, the ſame do we eat.* ibid. So far we all agree.

Anſw. Stay Friend, not too much of Argument neither, that he aſſerts thoſe words I am not ignorant, but how he aſſerts the thing ſignified by the words, let diſintereſted Chriſtans Judge. He affirms *Chriſts Body to be really preſent*, but denies the *reality of his Body to be preſent*; is not this to be real Body, and not to be his real Body? To be really preſent, and not to be really preſent? He ſays, *It is ſubſtantially preſent in the Signs*, and conſequently in the Mouths of the receivers (*He cites the Church of* Englands *Cathechiſm for it*, page 8.) and yet the *ſubſtance* of his Body is neither in the Signs nor in their Mouths, no nearer than the right hand of the Father in the Emperial Heaven. Is not this again to be the ſubſtance of his Body, and not to be the ſubſtance of his Body? To be ſubſtantially in the Signs, and not to be ſubſtantially in the Signs? *His true Body*, he aſſures you, *That which was given, broken and crucified for us, is in the Sacrament corporally, verily, and indeed, and yet indeed his true Body neither is nor can be there at all.* It is in every Con-

ſecrated Hoſt, which are as many as there be Communicants, and that *really, ſubſtantially, corporally, verily, and indeed; and yet the reality, ſubſtance, and verity of his Body cannot be in two places at once, no not by Gods Omnipotency*, without a multitude of contradictions and grand impoſſibilities; he can demonſtrate it as he thinks, to common ſenſe, and reaſon, If this be not to be, and not to be in many places at once, according to the ſame ſubſtance, reallity, and entity; then ſenſe is non-ſence, and reaſon ſtupidity. If this be not a Gin to catch Wood-cocks for the Devil, then the Devil never went a birding. If this I ſay, be not a liſt of groſſer contradictions and impoſſibilities (however ſmoothly patch'd together) then all thoſe ſeeming ones wherewith he chargeth us, then white is black, and good evil, then to be, and not to be, [although affirmed of the ſame thing, in reſpect of the ſame thing, and at the ſame time] are not contradictory.

Obj. *You do not diſtinguiſh betwixt the Being of a thing, and the manner of its Being.*

Anſw. Yes I do, but your Doctor will not underſtand, that any real manner of being, which a Body hath, muſt of neceſſity pre-ſuppoſe the real being or entity of the ſaid Body or thing cannot be there after any real manner, where its real being or entity is not; for *Peter* to be in any place ſitting or ſtanding, in a corruptible or incorruptible manner of being, muſt of neceſſity pre-ſuppoſe the real being or entity of *Peter* in that place. So Chriſts Body cannot be ſaid to be really, where the real being or entity of his Body is not, nor ſubſtantially, or in a ſubſtantial manner, where the ſubſtantial being, or entity of his Body is not, *&c.*

no

no nor yet ſpiritually, without abuſe of terms, becauſe to be any where, even ſpiritually, or in a ſpiritual manner, without dependence on the underſtanding (as Chriſts Body is in the Sacrament) muſt of neceſſity preſuppoſe the real being, or entity of the thing there. A mans Soul is in his body ſpiritually, or in a ſpiritual manner of being, yet can it not be ſaid to be ſo there, longer than the real being, or entity of his Soul is in the Body; If that be driven thence by death, neither any real ſign of it, as heat, motion, *&c.* nor your believing it to be there, (or all the Friends he hath) can make it to be really and truly there.

You reply, the Doctor affirms *Chriſts Body to be in the Sacrament, really, ſubſtantially, corporally,* &c. *as in a Sign, Figure, or Symbol only.*

Anſw. He does indeed, by which he very groſly abuſes terms, and contradicts his own affirmitives in the very ſtate of the queſtion, becauſe by this he affirms it to be there no more, than a Butt of Sack is in a Buſh of Ivy at the Tavern door, or the *Kings Head* in the Picture on the Sign-poſt, theſe are Signs, Figures, or Symbols of Sack and the *Kings Head*, yet whoever ſhould ſeriouſly and obſtinately affirm, that a Butt of Sack is really, ſubſtantially, corporally, and verily in the Ivy Buſh, or the *Kings Head* in the Picture on the Sign-poſt, would worthily be eſteemed to have more Sack than Reaſon in his head, and not much more Brains than the head upon the Sign-poſt. Yet *Doctor* Taylor *affirms the Sacrament to be the Body and Blood of Chriſt, really, ſubſtantially, corporally,* &c. although it be but a *meer ſacred Sign or Figure of it,* according to his Doctrine, and this

muſt paſs for ſound and ſober Chriſtian Doctrine, but not with any ſound, or ſober Chriſtians.

You reply yet, that when he calls the *Sacrament* the *Body and Blood of Chriſt really, ſubſtantially, and corporally*, his meaning only is, *That it is a real, ſubſtantial, and corporal ſign of his Body and Blood*, as he himſelf expounds it; and therefore may be called his Body and Blood. The ſign in Scripture is ſometimes called by the name of the thing ſignified. So the *Rock* is called *Chriſt*, *And the Rock was Chriſt.*

Anſw. This is ſtill a very Juggle, an implicatory abuſe of termes. The Sacrament as it is a Sign, Figure, or Symbol preciſely, is not a Real, Corporal, or Subſtantial, but only a Moral or Artificial entity, made by the Impoſition and Agreement of Reaſon, the whole Reality, Body and Subſtance of Bread was preſuppoſed to it, and nothing was added by its being made a Sign, but only a relation or order of Reaſon. So that an Artificial Corporal Sign is ſomething like a Subſtantial ſhadow; that is to ſay, a Body without Body; a Subſtance without Subſtance, a contradiction. His meaning therefore is, if he dare ſpeak it, that it is Real and Subſtantial Bread and Wine, and a Sign only, an Artificial Sign of the true Body and Blood of *Jeſus Chriſt*, which is notoriouſly falſe, as hath and ſhall be proved; for after Conſecration it is no longer Real and Subſtantial Bread and Wine, but the Real and Subſtantial Body and Blood of Chriſt, under the outward Forms of Bread and Wine, and in this ſenſe it may be truly call'd the Body and Blood of *Chriſt*, *Really*, *Subſtantially*, *Corporally*, *Verily* and *Indeed*; But not in Doctor *Taylor's* Chymerical way.

To

To his instance out of Scripture, I Answer, that the Sign may be, and is sometimes called by the name of the thing signified, but not with such abusive attributes; as he makes use of. So the *Rock* is called *Christ*, but not *Really, Substantially, Corporally, Verily and Indeed*, as he call's Bread the Body of *Christ*; nor was it ever so expounded by the Church, but Figuratively, and Typically only.

Obj. *The true Body of Christ is there in effect, that is in order to all the effects and purposes of his Death and Passion, which is enough to verifie his Words.*

Answ. It is not; for so a Counter is a pound of mony, when it stands for a Pound on a Table of Arithmetick; So a mans writings are his Lands in effect, that is, in order to effects and purposes, yet no Man well in his wits will ever say, a Counter is a Pound of Money, or a Mans writings his Lands, *Really, Substantially, Corporally, verily and Indeed*; these are as wild expressions as the former; Causes are not their own Effects, nor Effect Causes, as every young Logician can tell you. Nor is there any warrant in all the Gospel, that a meer Sign, Type or Figure of Christs Body and Blood, should be his Body in effect, or avaliable to us in order to all the Benefits and Effects of his Passion, this is only *gratis* said by the Doctor.

Obj. You urge yet out of St. *Paul*, *That in Christ all the fulness of the Divinity is said to dwell Corporally. Therefore Christs Body, and Blood may be said to be Substantially and Corporally in the Sacrament, Sign, or Figure only his Body and Blood.*

Answ. I deny your Consequence; the disparity is, 1. That all the Substance, and Essence of the Divinity is really and truly in Christ; whereas the Substance and Essence of the Body and Blood of Christ is not at all in the Sacrament, Signs or Figure, according to your Doctrine, 2. That all the Substance and Essence of the Divinity is in Christ Hypostatically united in one Person with his Humane Nature, which consists of a Real Body and Soul, and therefore by reason of that Union of the Natures, and Communication of their properties, the Divinity may be truly said to dwell in him Corporally. But there is no such Union of Natures, or Communication of Properties, betwixt D. *Taylors* Sacrament, and the Body and Blood of Christ: Therefore this instance comes not home to the purpose.

Your last shift is (and this no better than the former) to tell Us, *That the Body of Christ is only in the Sacrament, Really, Spiritually, Substantially, Spiritually, Corporally, Spiritually,* that is (says he) *the Reality, Substance, and Body of Christ in the Sacrament in the Receivers Spirit, by Virtue of an act of Faith, by which he believes it to be there.*

Answ. You still dance in the same Net of Contradictions No act of Faith in the Receiver can make the *Reality, Substance, and Verity of Christs Body and Blood to be there truly present, where it implies contradictions, to be present,* as you affirm it does in the Sacrament. If you believe it to be *Substantially* and *Corporally,* where it is impossible for his *Substance* and *Bodies* to be, you feed your Soul with a false Faith. Where is it reveal'd to us in the Gospel, that Christs Body is in the Sacra-

Sacrament by Faith only? What Apostolical Tradition have you for it? or in what Country did our Saviour teach it? The Chapter and Verse could never yet be cited, nor ever will; the Land is yet unknown 'tis a meer fiction: Take but off the mask from these abusive terms, which was first made by *John Calvin* at *Geneva*, but lately furbisht up by Doctor *Taylor*, to carry on the disguise, and you will clearly see the nakedness of his mock-Sacrament, by the bright-shining Lamp of those plain Words; *This is my Body; this is my Blood of the New Testament, which is shed for many to the Remission of Sins*, St. Mat. 26. 27, 28. The whole Coat, or rather Cloak, which he has made for this Divine and Holy Body; (or to say better, for his own deceiptful Heresie,) is better in the Trimming than the stuff, which argues him to be but a fallacious and superficial Work-man. Nor has he made it after the true Protestant, but rather after the true Presbyter Cut. Bishop *Andrews* hath given his Prelatick Protestants a much better measure of the Real Presence, but yet not true in all things neither.

The rest of your eloquent and learned *Taylors* Arguments you shall find unstitcht in the solution of Objections; Pardon this freedom of Expression; for I truly love his Person, though unknown, and honour his great Literature, looking on him as the very *Hector* of his Party, and doubtless.

Si Pergama dextra ——
Defendi possent, etiam hac defensa fuissent.

Nothing but the badness of so ill a cause could have disparaged him. Nevertheless, I cannot chuse but hate and slight his Doctrines, as a meer idle Dream, dishonourable to God, and his Church,

and deſtructive to poor ignorant Souls. But all this only *obiter*, and by occaſion as it relates to Dr. *Taylor*.

My deſign was not in this Work to oppoſe any man in particular, but to eſtabliſh Catholick Verities, and impugne Hereſies in general, by drawing a compendious ſum of both. Leaving him therefore to his more learned Adverſaries, (the Diſciples of renowned *Bellarmine*) whom he by name hath challenged into the Liſts; I now purſue my Method.

Fathers from the Real and Subſtantial preſence of Chriſts Body and Blood in the Sacrament.

IN the ſecond Age *Juſtin Martyr*; *as* Jeſus Chriſt *incarnate had Fleſh and Blood for our Salvation, ſo are we taught, that the Euchariſt is the Fleſh and Blood of the ſame* Jeſus *Incarnate.* Apolog. 2. ad Antoninum.

In the third Age St. *Cyprian*; *The Bread which our Lord gave to his Diſciples, being changed not in ſhape, but in nature, by the omnipotency of the Word is made Fleſh*, Serm. de Cœna Dom.

In the ſame Age *Origen*; *Then* (in the old Law) *the Manna was meat in an* Ænigma; *but now the Fleſh of God is meat* in ſpecie, *as himſelf ſays, my Fleſh is meat indeed*, Homil. 7. in Levit.

In the ſame Age *Tertullian*; *The Bread taken and diſtributed to his Diſciples he made his Body*, l. 4. cont. Marcion, c. 40.

In the Fourth Age St. *Ambroſe*; *Before it be conſecrated it is but Bread, but when the Words of conſecration come, it is the Body of Chriſt*, l. 4. de Sacrament. c. 5.

In

In the same Age *Optatus Melevitanus*; *What else is the Altar but the seat of Christs Body; You have broken the Chalices, the bearers of Christs Blood*, 6. cont. Parmen.

In the same Age St. *Gregory Naissen*; *We truly believe, even by the Word of God, that the sanctified Bread is changed into the Body of God, the Word*, Orat. Catechis. c. 37.

In the same Age St. *Chrysostom*; *He that sits above with his Father, even in the same instant of time is touch'd by the hands of all, and gives himself to all such as are willing to receive him*, &c. *Whereas Christ leaving his Flesh to us, yet ascending to Heaven, there also he hath it.* Lib. de Sacerdotio.

In the fifth Age S. *Augustine*; *How* David *could be carried in his own hands we find not, but in Christ we do; for he was carried in his own hands; when, giving his Body, he said,* This is my Body: *For then he carried that Body in his own hands,* In Psalm 33. concione 1.

The first Nicene Council has defined, *The Lamb of God to be placed on the Sacred Table, and to be Sacrificed unbloodily by the Priests, and that receiving his Sacred Body and Blood, we must believe them to be Signs of our Resurrection*, l. 3. decret de divina mensa, Anno 325.

It defined also, *That Deacons who have no power to offer Sacrifice, ought not to give the Body and Blood of Christ, to Priests, who have that power*, Can. 14. The Councils above cited will shew you more.

Objections from Scripture solved.

Obj. THE *pronoune* Hoc, *or* This, *in that proposition,* This is my Body, *signifies determi-*

terminately Bread, and therefore cannot but make a figurative propoſition; for Bread is not the Body of Chriſt.

Anſw. I deny your Antecedent, it ſignifies of it ſelf only ſubſtance, without determinating either Bread or Body till it be determined by the words following, to ſignifie and be the Body of Chriſt, the Subject of any propoſition is ſuch as it is permitted to be by the *Predicate.* For Example, when I ſay, this, or this is, as yet the word (*this*) ſignifies nothing determinately; but when I ſay, *this is Paper, this is Ink, this is a good hand*; now it is determinated to ſignifie, *Paper, Ink, a good Hand*; and not till now, wherefore your conſequence is alſo falſe; Chriſt did not ſay, *This Bread is my Body*, but, this (that is the ſubſtance contain'd under theſe accidents) *is my Body*, which is true in the literal and proper ſenſe of the Words.

Obj. *If the word* Hoc, *or* This, *do not ſignifie, and demonſtrate Bread, the propoſition is identical, and ungatory, and ſignifies no more, then my Body is my Body*, Ergo.

Anſw. I deny your Antecedent, there is an accidental difference betwixt the *Subject* and the *Predicate* in the manner of ſignifying, which ſufficeth to a formal Predication.

Obj. *The pronoune demonſtrative* Hoc, *or* This, *muſt needs demonſtrate ſomething then preſent, when it is uttered*, Ergo.

Anſw. I deny your Antecedent, ſpeaking of any determinate thing, things paſt, and to come, may be demonſtrated as well as things preſent; For Example, *This is my commandment, that you love one another*, John 15. there, *this*, demonſtrates a thing to come; So likewiſe in our caſe the demon-

monſtrative this, when all the words are uttered, demonſtrates the Body of Chriſt which is made by the words; if you will not credit me, believe *Chamier* a grand *Sacramentarian*, *it is falſe* (ſays he) *even in the Pronoun or Adverb demonſtrative, that a preſent thing is required, for that is not always*, l. 10. de Euchariſt. c. 18.

Obj. Thoſe words of St. Luke 22. 20. *This is the Chalice the New Teſtament in my Blood*, &c. *which* (*Chalice*) *ſhall be ſhed for You*, cannot be literal but figurative, *Ergo*.

Anſw. We deny not all figures in the myſtery, but only ſuch as exclude the verity of Chriſts true and natural Body and Blood; There is a figure in the word, Chalice, not excluding but aſſerting the verity of our Saviours true, and natural Blood; It is the thing containing for the thing contained, and ought to be expounded by the words of St. *Mat.* Which are plain, literal and proper, according to that generally received Rule; That hard and figurative places of Scripture are to be expounded by plain and eaſie ones. Add to this, that the thing ſignified to be ſhed is evidently the ſame in both, to wit, the true and natural Blood of Chriſt, through the manner of expreſſing it be divers, literal in St. *Mat.* and figurative in St. *Luke*. So when we ſay, *I drink Sack*, and *I drink a cup of Sack or in Sack*, the thing ſignifies to be drunk, is evident the ſame in both, to wit *Sack*, though the manner of ſignifying it be divers.

Obj. *The Sacrament, after conſecration, is ſometimes called Bread. Therefore it is Bread ſtill.*

Anſw. I grant your antecedent, but deny your conſequence. It is ſometimes called Bread, be-

cauſe

cauſe it was made of Bread, and ſtill retains the outward form of Bread, though it be now the Body of Chriſt. So *Eve*, when ſhe was now a Woman, is call'd a Bone, *Geneſ.* 2. becauſe God made her of a Rib of *Adam*. And ſo a *Serpent* is call'd a Rod. Aarons *Rod eat up all the Magicians Rods*. Exod. 7.

Obj. *It is in the Spirit, that quickneth, the Fleſh profiteth nothing*, Jo. 6. Therefore Chriſt did not give his Fleſh in the Sacrament.

Anſ. I diſtinguiſh your antecedent, *The fleſh profits nothing*, given or eaten in a fleſhly and corporal manner, or in dead morſels, as the *Capharnaites* groſly underſtood he meant to give it them, I grant; Given or eaten in a ſpiritual and Sacramental manner, as Chriſt gave it his Diſciples, and we eat it, I deny; Let S. *Auguſtine* expound this Text; O *my good Maſter* (ſaith he) *how, doth the Fleſh profit nothing, ſeeing thou ſayedſt, unleſs one ſhall eat my Fleſh and drink my Blood, he ſhall have no life in him, doth life profit nothing?* &c. *What is this then, it profits nothing, but as they underſtood it; for they ſo underſtood Fleſh as it is born in the Carkaſs, or ſold in the Shambles, not as it is quickned with the Spirit.* Thus He on this very place. And again, *They thought our Lord would cut certain pieces of his Body and give it them; and they ſaid, this is a hard ſpeech; but they themſelves were hard, not the ſpeech*, &c. Pſal. 98.

Obj. The Sacrament is a *memorial or memory of Chriſt, do this for a commemoration of me*, S. Luke 22. 19. *Therefore Chriſt is not really preſent in it, for memory or commemoration is made of things abſent, not preſent.*

Anſw.

Answ. What Christ would have us commemorate, S. *Paul* hath taught us, saying, *As often as you shall eat this Bread, and drink the* Chalice, *ye shall declare the death of our Lord until he come,* 1 Cor. 11. 26. Wherefore, granting your antecedent, I deny your consequence, his Death is now 1600 years since and upwards; and the same thing in one time or circumstance may be a representation or memory of it self, as in another. His Body as unbloodily offer'd in the Sacrament, is a memory of it self as bloodily offer'd and dying on the Cross.

Obj. *His death was future and to come when he ordain'd the Sacrament at his* Last Supper. *Therefore it could not then be a memory of his death.*

Answ. I grant your whole Argument, the words, *Do this for a commemoration of me,* immediately follow the words of *Consecration,* and make this sense, consecrate ye Bread and Wine into my Body and Blood, as I have here done, in memory of my death; Now 'tis certain, he did not command his Apostles to consecrate then, nor did they ever do it till after his death, though he then ordain'd the Sacrifice, and gave them power to do it. The Sacrament is not only a memory of his death, but also of his life, and in this sense, those words might be fulfilled at the *Last Supper.*

Obj. *Christ calls the Cup the Fruit of the Vine, therefore it is common Wine, and not his Blood.*

Answ. I grant your antecedent, but deny your consequence, for the words, (*I will drink no more of the Fruit of the Vine,* S. Luk. 22. 18.) Relate to the legal Cup, and are set immediately after the division of that, before the Sacramental Cup was consecrated, and therefore plainly prove the

Sacramental Cup not to be the Fruit of any earthly Vine. If you reply, that in S. *Mat.* they relate to the Sacramental Cup, and are set immediately after the division of it. I say, *by the Fruit of the Vine*, is there signified a Cœlestial Fruit, and of a Heavenly Vine; *Such as was to be drunk by them in the Kingdom of his Father*; There is no Vintners Wine; nor are you ignorant who said, *I am the Vine.*

Obj. He that eateth my Flesh hath life everlasting, S. *John* 6. 24. *Therefore the Reprobate, according to your sense, shall have life everlasting, for they eat his Flesh in your opinion.*

Answ. I distinguish your antecedent; He that eats it worthily, that is, with worthy preparation, I grant. He that eats it unworthily, as the wicked do, I deny your antecedent, and consequence also; 'Tis the Apostles own distinction, *For he that eats and drinks unworthily, eats and drinks damnation to himself*, 1 Cor. 11. 28.

Obj. Not as your Fathers did eat *Manna* and died; he that eateth this Bread shall live for ever, S. *Jo.* 6. 58 *Therefore no Man can eat the bread there spoken of unworthily, otherways there would be no difference betwixt it and the* Manna; *for such as eat the* Manna *worthily, had life everlasting.*

Answ. The disparity is evident, and consists in this, the principal effect of the *Manna*, as Sacramental, was but a temporal nourishment towards arriving to the *Land of Promise*, even in those who took it worthily; whereas the B. Sacrament of the *Eucharist*, really contains, and exhibits the grace it signifies in order to eternal life: besides the words *mortui sunt*, import not only a bare temporal death, but such as imply'd an exclusion

cluſion from ever ſetting foot on the *Land of Promiſe.*

Obj. *Chriſt affirmed Bread to be his Body.*

Anſw. No, he affirmed that which had been Bread, to be changed into his Body.

Obj. *What Chriſt took, he gave; But he took Bread into his hand*, &c. *Therefore he gave Bread.*

Anſw. I diſtinguiſh your *Major*: What he took, he gave; unchanged, or in the ſame manner he took it, I deny; What he took, he gave, changed, and made his Body, I grant, and ſo agreeing he took Bread, I deny your conſequence: It is as fallacious as to ſay, what I bought, I eat: but I bought raw Fleſh, therefore I eat raw Fleſh. The Kitchen-boy will tell you where the fallacy lies.

Obj. *The Sacrament is as plainly affirm'd to be Bread, and that three ſeveral times in one Epiſtle,* 1 Cor. 10. 11. *As 'tis affirm'd to be the Body of Chriſt in the three Goſpels. Therefore the ballance is equal in reſpect of Scripture.* Ergo,

Anſw. You will play at ſmall game, rather than not be fencing againſt the Truth; If this were ſo as you pretend, then is nothing in this point, according to your grounds, who will admit no other Judge or Rule, than Scripture only; ſo the miſtery were quite deſtroy'd, and brought to a *Non liquet*; but your antecedent is falſe; for tho' S *Paul* thrice calls it Bread, yet he no where determines it to natural or Earthly Bread, but the contrary. *The Bread* (ſaith he) *which we break, is it not the participation of the Body of our Lord?* 1 Cor. 11. 16. *Let a Man prove himſelf, and ſo let him eat of this Bread and drink of this Cup; for he that eats and drinks unworthily, eats and drinks*

Judgement to himself, not discerning the Body of our Lord, v. 28, 29.

Natural and common Bread, is not a participation of the Body of Christ, it requires no such examin of our selves to a worthy eating of it; nor can we be damn'd for not discerning the Body of Lord in it, where it is not. So that the very circumstance of the Text, determines the Bread there spoken of, to be that *Heavenly Bread* promis'd in the sixth of *S. John*. That Bread which *Paul* tells you Christ took and made his Body, saying, *This is my Body which shall be deliver'd for you, in the same* c. v. 24. Therefore the ballance is far from being equal; where the dispute is, what it is Christ instituted; no other places whatsoever can counter-ballance those of the institution 'tis partial, and irrational, to say they can.

Obj. *Christ says*, This is my Body which is broken for you, (*so the* Greek *Text runs*) 1 Cor. 11. *Therefore he did not give his true natural Body in the Sacrament, because that would not be there naturally broken.*

Answ. I grant your Antecedent, but deny your Consequence; and for proof I answer, that though his natural Body be there, yet the manner of its Being is Spiritual and Sacramental, and the manner of its breaking follows the manner of its being. The Sacrament is broken naturally and properly, according to the *Species* or Accidents of Bread, but the Body of Christ contained under them is broken only by accident, improperly and Sacramentally. His Body is there broken in the Sign, not in the Substance, and this sufficeth to represent and signifie its natural and proper breaking on the Cross.

Obj.

Obj. *Our Fathers did all eat the same Spiritual Food, and drank the same Spiritual Drink.* 1. Cor. 10. 3. *and* St. *Auguſtin* ſays, *as the Fathers did eat Chriſts Body, ſo do we under a divers Sacrament,* tract. 26. In John. But they only eat and drunk a Figure of his Body and Blood, not the very thing it ſelf. Therefore we eat and drink no more.

Anſw. The Apoſtle ſpeaks there only of the Jews, and ſays, they (compar'd amongſt themſelves,) *did all eat of one Bread, and drink of one Rock,* which was a figure of Chriſt, he does not ſay they all eat the ſame Spiritual Meat, or drunk the ſame Spiritual Drink with Us (as your objection would pretend) there is no ſuch word in the Text. That which we eat and drink was not inſtituted in their days. They eat and drunk the figures & effects only, We the things Figured. *The Law had but a figure of the good things to come, not the very Image of things,* Heb. 10. 1. Boggle not at the word, *Image,* for 'tis the proper Title of *Chriſt, who is the Image of God,* 2. Cor. 4. 4. It excludes not the very Being of his Divine, or Humane Nature. He is the *very Image of God in both, the grand Image or Word, by which all things were made,* St. Jo. 1. *beſides, all things happened to them in a Figure, but to Us in Verity.* To St *Auguſtines* words I anſwer, they infer but a ſimilitude, not an identity betwixt the Fathers and our eating Chriſts Body: They eat it in Effect, by eating the Figure only, we eat it in the Verity of the thing it ſelf, by eating both the Figure, and the thing Figured; wherefore, granting your *Minor*, I deny your Conſequence. Beſides St. *Auguſtine* expreſly names divers Sacraments, though

both seem Bread; so that his meaning concludes some what more then Bread in our Sacrament.

Obj. *Whatsoever entereth into the Mouth goeth into the Belly and is cast forth into the draught*, St. Mat. 15. 17. Therefore the Sacrament is not the true Body of Christ, but only a Figure of it.

Answ. Christ speaks there only of what goes into the Mouth after a visible and corporal manner, which renders the Consequence absurd; His Body in the Sacrament hath an invisible and Spiritual manner of being, and is not subject to any intrinsical alteration, and therefore cannot be changed into draught, as you impiously imagine; and if it could be sent forth that way in some possible case, that would not prejudice the dignity of his Person, or Reality of his Presence in the Sacrament, no more then did the old Heathens Blasphemous Suppositions of his being eaten by a Bear, or some other wild Beast, by which they sought to infirm the Verity of his Incarnation; as you do of his Real Presence; but all in vain.

Obj. *Unless I go hence the Comforter shall not come unto You*, S. Jo. 16. 7. *The Poor you have always with you, but me you have not always*, St. Mat. 26. 11.

Answ. He speaks there only of his withdrawing his corporeal, and visible Presence from his Church, which hinders not, but that he may be always with her in a Spiritual, Invisible and Sacramental manner.

Obj. We read the verb *is*, often put for signifies in Holy Scripture, as appears by all these places. *The Seed is the Word, the Field is the World; the Rock is Christ; I am the Dore, I am the Vine, my Father is the Husband-man, I am the Way*, Sarah

rah *and* Agar *are the two Teſtaments*,&c. Therefore is in this propoſition, *This is my Body*, may well be taken, for ſignifies.

Anſw. I grant your Antecedent, but deny your Conſequence, the diſparity is, that in all thoſe inſtances brought for proof of your Antecedent, different and diſparate natures are affirmed of one another, which cannot be identify'd, and therefore, muſt of neceſſity be Figuratively underſtood, or elſe the Propoſitions will be falſe; But when Chriſt ſaid, *This is my Body*, he did not affirm one diſparate of another, as hath been proved, the ſubſtance contained under thoſe accidents, and ſignified by the Word, *this*, is really identified, and the ſame thing with his *Body*, and therefore may, and ought to be underſtood in the literal and proper ſenſe of the Words.

But as we look nearer upon the places; we ſhall diſcern in the firſt Examples an evident Explication of a parable, in the later property and ſignification, for the ſenſe is not, I ſignifie a Vine, or a Dore, *&c.* but *I truly am the Vine of Life, Dore of Heaven*, &c. and the laſt of all is purely an Interpretation of an Allegory.

Objections out of Fathers ſolved.

Obj. TErtullian ſays on thoſe Words, *The Fleſh profits nothing*, S. Jo. 6. *That is, it profits nothing to give Life*, de Reſurrect. car. c. 37.

Anſw. His meaning only is, *that it profits nothing, if receiv'd without Faith and preparation; but if eaten worthily*, ſo it profits much. *He that eateth my Fleſh hath life Everlaſting*, St. Jo. 6. 55. *Tertullian* denies not this, much leſs doth he deny it, to be Chriſts true Fleſh.

Obj. St. *Athanasius* says, *the things that he speaks are not carnal, but Spiritual, for to how many might his Body suffice for meat*, &c.

Answ. The manner of their Being is not carnal but Spiritual, we grant, and this is all he intends, which excludes not the Reality, and true Substance of his Body and Blood from being there. And though Christs Body, if eaten in a Carnal and Bodily manner, like other common meats, could suffice but to a few for food, yet eaten in a Spiritual and Sacramental manner, it may, and does suffice for all the Faithful.

Obj. *Origen* says, *If we understand those words, unless ye eat the Flesh of the Son of Man*, &c. John 6. *Literally the Letter kills*, in Lev. c. 10. Homil. 7.

Answ. If we understand it literally touching the manner of being or eating, which the Flesh eaten hath in the Sacrament, it kills, true; for that is Spiritual, and Sacramental. If we understand it literally, touching the Verity and Substance of the Flesh eaten, I deny it kills; nor doth he affirm it. So it gives Life, as hath been proved.

Obj. *Origen* in c. 5. *Mat.* says, *that the Sacrament, according to that which it hath material, is cast forth into the draught*, Ergo.

Answ. By that which it hath material, He means only the outward Forms, or Accidents of Bread, which is not against Us. If you reply, the Accidents of Bread cannot be changed into our Substance or nourish Us. Therefore it cannot be *Origens* meaning, that they only are cast forth into the draught. I deny your Antecedent, because the Accidents of Bread have still the same nature

nature they had before; and therefore as they could naturally be corrupted and changed into our nouriſhment, whilſt they were in the ſubſtance, ſo likewiſe they may now; and becauſe the quantity hath by force of the miracle of Conſecration obtained the property of Subſtance, by being it ſelf without a Subject, and made the Subject of all the other Accidents, it may now be changed both into Subſtance and Quantity: Or how can you prove, but he, who miraculouſly changed the ſubſtance of the Bread into his own Body, doth alſo miraculouſly, at the inſtant when the Accidents are chang'd, ſupply ſubſtance again to them, by means whereof, the mutation, and nutrition, may be natural?

Obj. *St Auguſtine* ſays, *the Sacrament is after a manner the Body and Blood of Chriſt*, Epiſt. 23.

Anſw. That is, after a Spiritual, and Sacramental manner (yet Real and Subſtantial) not after a Viſible, Corporal, or Carnal manner. So he ſays, *that place (unleſs ye eat the Fleſh of the Son of Man, and drink his Blood, &c.) ſeems to command a horrible Crime* (l. de doct Chriſt. c. 16.) *viz.* If we we underſtand it to be eaten in a viſible and carnal manner as we eat other common Fleſh, but we underſtand it not ſo, as you have oft been told. And for the Verity of the thing done, S. *Auguſtine* is clearly on our ſide. *We receive* (ſays he) *with Faithful heart and mouth* (mark the word mouth) *the Mediator of God and Man, Man* Chriſt Jeſus. *giving Us his Body to be eaten, and his Blood to be drunk, though it ſeems more horrible to eat mans Fleſh then to kill; and to drink mans Blood,* (viz. in a Viſible and Carnal manner) *then to ſhed it,* l. 2. cont. adverſar. leg. & Prophet. c. 6. And it

is

is to be obſerv'd, that St. *Auguſtine* in explicating this Sacrament often applies his ſpeech to the Church, the miſtical Body of Chriſt.

Ob. St. *Auguſtine* brings in *Chriſt* himſelf, ſaying, *That which I have ſpoken, underſtand ye Spiritually, you ſhall not eat this Body which you ſee, I have commended a Sacrament to You, which being Spiritually underſtood will give you Life,* in Pſal. 98.

Anſw. By this Body which you ſee, He underſtands his viſible Body, or his Body in a viſible manner of being, that he affirms they were not to eat, and ſo do we; but the ſame Body being in a Spiritual and inviſible manner in the Sacrament they were to eat. Chriſt had commanded it. *Take, eat, this is my Body*; ſo it is ſaid, *that Fleſh and Blood ſhall not enter into the Kingdom of Heaven,* that is, Fleſh and Blood in the ſtate of Corruption and Mortality ſhall not; but the ſame Fleſh and Blood, having put on Incorruption, and Immortality, ſhall.

Ob. *S. Auguſtine* ſays, *he that diſagrees from Chriſt* (viz. by ſin) *neither eats his Fleſh, nor drink his Blood, though to his own damnation he daily receive the Sacrament of ſo great a thing,* cited by Preſp. Sent. 339. Therefore the Body of Chriſt is not really and ſubſtantially in the Sacrament, but by Faith only, and to the worthy Receiver.

Anſw. S. Auguſtine means only, that ſuch a one doth not eat his Fleſh or drink his Blood Effectually, that is, in order to the Effects of Grace and Life, as worthy Receivers do; not that his Fleſh and Blood are not Really and Orally received by him.

Obj.

Obj. S. Auguſtine *and* Ribera *ſays, that the Signor Figure is wont ſometimes in Scripture to be called by the name of the thing ſignified.* Therefore though the Sacrament be called the *Body* of *Chriſt*, it is not really his *Body*, but a Sign or Figure only of it.

Anſw. I admit your antecedent, and in this they ſay no more, than that ſome places in Scripture are figurative, which we willingly grant, but not all, wherefore I deny your conſequence, the inſtances there being, are all plainly figurative.

Obj. *The Fathers often call the Sacrament,* a Sign, Type, Figure, or Symbol.

Anſw. True, ſo do we, but they in no place call it a *Sign, Type, Figure, or Symbol only,* ſo as to deny or exclude the verity and ſubſtance of his Body and Blood, from being contained under them.

Obj. The Fathers ſay ſometimes, *That Chriſt call'd and confeſs'd the Bread and Wine to be his Body and Blood.*

Anſw. They ſpeak of his *practick call,* or confeſſion, (*viz.* the words of conſecration) by which he made the Bread and Wine to be his *Body* and *Blood.*

Obj. By the Council at *Conſtantinople,* celebrated in *Trullo* it was Decreed, *That in the Holy Myſteries nothing ſhould be offered, but the Body of Chriſt as our Lord himſelf delivered, Bread and Wine mingled with Water.*

Anſw. This *Canon* is expreſly againſt you, for It defines. 1. That the oblation in the *ſacred Myſteries, is, and ought to be nothing elſe, but the Body of Chriſt, as our Lord himſelf hath delivered*; this is evident in the words by you objected. *Secondly,*

condly, That the neceſſary and eſſential matter of which the Sacrament or Offering is made, is Bread and Wine mingled with Water, which we acknowledge, not Wine only without Water, as the *Armenian Hereticks,* (and you *Proteſtants*) hold, nor Water only without Wine, as the *Aquarii* taught, who were both condemned in that *Canon,* (and you with them) but Wine mingled with Water, as the *Catholick* Church hath ever taught, and practiſed; if any other matter ſhould be uſed; but only Bread and Wine mingled with Water, that could not be conſecrated, and ſo ſomething more would be offered than the Body of Chriſt, contrary to our Saviours inſtitution, and this *Canon.* If you dream that it is Bread and Wine ſtill after the Conſecration, the Report of the *Canon* is ſufficient to awake you, it is then nothing elſe but the Body of Chriſt, *Can.* 32. I bluſh to ſee you urge this *Canon* againſt Us; which hath defined it alſo, to be an unbloody Sacrifice.

Objections from pretended Reaſons ſolved.

Obj. *IT is impoſſible for the ſame Body to be in many places at once.* Ergo.

Anſw. Naturally, and in a corporal and quantative manner, I grant; By the omnipotency of God, and in a Spiritual and Sacramental manner, I deny it, for this is not to be in place properly or by it ſelf, but improperly, and by reaſon of another thing, *viz.* the quantity and accidents of Bread, under which it is.

Obj. *If Chriſts Body could be in many places at once, it would be divided from it ſelf, which implies a contradiction.* Ergo.

Anſw.

Answ. I distinguish your antecedent, by an intrinsecal division of its own entity, from its own entity, I deny it; that is still one, and undivided, in how many places soever it be put, by the extrinsecal and accidental division of the places in which it is from one another, I grant it. Nor is this any contradiction, more than for one place not be another.

Obj. *If Christs Body were really in many places at once, it would follow that it might, at one, and the same time be moved, and not be moved, be moved upward and downward, above and below, and round about it self, which are gross contradictions.*

Answ. It would follow, it might be moved with all those contrary motions at the same time, by it self, properly, and according to the same thing, I deny your antecedent. By accident, improperly, & according to divers quantities or outward forms of Bread in which it is, I grant it; Nor is this any contradiction. A contradiction is defined to be *An affirmation and negation of the same thing, concerning the same thing, according to the same thing, and at the same time,* Which happens not in our case. So your Soul, though one, and indivisible in it self, may in your two hands at one and the same time, be moved, and not be moved, be moved upward and downward, above and below, and round about it self, without any contradiction, *viz.* by accident, and by reason of the divers hands, in which it is so moved, improperly speaking.

Do not you chafe now at t he bit, and tell me, *That the Soul is not in two divers places in the two hands*; For the whole Soul is both in the right hand, and left hand; nay it is whole in every fin-

ger of each hand; it hath no parts (unleſs perhaps you be wiſer, and more an Oracle in this point, than the generallity of the whole World. *Philoſophers*, as well Heathen as Chriſtian) neither is the place of the right hand, the place of the left, no more than the motion of the right, is the motion of the left; they may be moved at one and the ſame time, with the contrary motions of upward, which is not poſſible in one and the ſame place, without either penetrating or ſtopping one another; The example, I believe, is homer than you would have it, or will be able eaſily to ſolve.

Obj. *The Body of Chriſt was made many hundred years ago by the Holy Ghoſt, therefore it cannot now be made by the Prieſt.*

Anſw. It was made a natural Body, and preſent in the B. Virgins Womb many hundred years ſince, I grant: This hinders not, but that it may be made a Sacrament, and preſent under the outward forms of Bread and Wine, by every lawful Prieſt, as often as he conſecrates and ſays *Maſs*. Therefore in the ſenſe I deny your conſequenſe.

Obj. *God cannot make a finite Body remaining finite, to be in Infinite places at once.* Ergo.

Anſw. I grant all you ſay, ſpeaking of Infinite places in Act: for there is no ſuch thing in nature; nothing can be Infinite in Bodies, that implies a contradiction indeed. All that we affirm of Chriſts Body in the Sacrament, is, that it may be in many places at once, by accident and improperly ſpeaking, by reaſon of the many conſecrated *Hoſts* in which it is: and that it never is actually in ſo many, but that it may be in more; not that this Potentiality can ever be reduced to an infinite Act. So natural *Philoſophy* teaches, *That every leaſt*

leaſt continual quantity is diviſible into infinite parts, but with all it demonſtrates, that this Potentiality can never wholly be reduced into Act: For then that which is only infinite in Potentiality, would be infinite in Act, which is a contradiction.

Obj. *Chriſts Body in the Sacrament may be every where, according to you, which is one of Gods properties*: *Therefore it may be God,*

Anſw. Your antecedent is falſe; it can be no where, but only in the place of conſecrated Bread: And there will always be ſomething elſe in the World beſides that, I warrant you; But to favour your Argument all that may be, let us preſs on the ſuppoſition groſly as you do, and I ſuppoſe for once, that God will annihiliate all other things, and fill the whole corporal ſpace of the Univerſe, with nothing elſe but conſecrated *Hoſts* were this enough to make it have Gods property, and to be every where, as he is every where? No, nothing leſs: For it would be ſtill limited and finite, and ſhut up under the accidents of Bread; whereas it is Gods property to be every where, not as contained, but containing all things, after an infinite, and unlimited manner. Nor is your conſequence leſs abſurd, ſeeing nothing may, or can be God, but what is God in Act from all Eternity. He is an infinite, uncreated, eternal, and moſt pure Act, comparable with no Potentiality.

Obj. *If the ſame Body at the ſame time, and according to the ſame thing, could be here* (*at* London) *and there* (*at* York) *properly ſpeaking*; *it would be here, and not here, there, and not there*, &c.

But the Body of Chriſt in the Sacrament (*according to you*) *at the ſame thing, is here* (*at* London) *and there* (*at* York) *properly ſpeaking.*

Therefore the Body of Christ, in the Sacrament, at the same time, and according to the same thing, is here, and not here, there, and not there, &c.

Answ. I deny first your Major; for though to be at *London*, and not at *London*, is a cleer contradiction; yet to be at *London* and *York* at the same time, is as cleerly none at all. And secondly, I deny both your Minor and Consequence, for they both proceed on this false Supposition, *viz. That the Body of Christ in the Sacrament, is in place properly and by it self, that is by the intrinsecal determination of its own situal or local extension*; which we deny. It is in the Sacrament after a Spiritual and Sacramental manner of being; and is in place only by accident, or improperly, that is, by the extrinsecal determination of the divers quantities or outward Forms of Bread, under which it is, and this implies no contradiction, because the affirmation and negation are not verified according to the same thing, but according to those divers quantities or outward forms of Bread.

You reply, it is determined to be here and not to be here, by its own intrinsecal entity, or nature. Therefore according to the same thing.

Answ. I deny your whole Argument, substance or a spirit is not determined to place, of it self, or by its own entity, but by reason of some Accident. *It is the common opinion amongst wise men* (says *Bertius*) *that if corporeal things be not in place.* lib. an. omne quod est bonum sit? *The Soul is only in place by accident* (says *Aristotle*) 4 Phys. tex. 45. And again, *Neither are those things that are there* (*viz.* the convex *superfices* of the highest Heaven) *apt to be in place.* l. 1. de Cœlo tex. 99. & 100.

& 100. Christs Body hath a substantial and spiritual manner of being in the Sacraments. You fret again at this, but who can help it? *'tis the received Philosophy of the World, and all wise men,* and therefore will not be altered or discredited upon your Whimsical and Heretical Fancie. When *Aristotles Philosophie* will serve your turn, you triumph in it, but when it contradicts you, then you slight it, and set your self up in the Chair, both against Him, and all wise men.

This solution rightly understood with that of the Argument concerning contrary motions, will serve to uncouple the whole pack of seeming contradictions, which bark so lowd, and furiously, against the real Presence, and Transubstantiation.

Obj Your real Presence is a very Idol, for it makes Christ *have eys and not see, ears and not hear,* &c. *Ergo.*

Answ. I told you, you were angry, your Antecedent is a very Blasphemy; for though the actual exercise of these corporal faculties be suspended in the Sacrament for a greater good, by reason of its spiritual manner of being there; yet the powers are not taken away (but still the same, and subjected in the Soul,) no more than they were taken away by his sleeping in this Life, or being in his Mothers womb. And this kind of Explication you must know is but an opinion amongst some Divines; others in my judgement, upon better grounds, affirm Christs hearing and seeing to be in the Sacrament as truly as his Body, though both alike imperceptible to our senses; nor does this hinder, but that he always is a seeing, hearing, knowing, and living God, he

hears your Blasphemy, and will punish it if you retract it not by timely penance.

Obj. *If the Body of Christ have a Spiritual manner of being in the Sacrament, it cannot nourish our Bodies. Therefore the oral receiving of it is no purpose.*

Answ: It cannot nourish our Bodies, by being changed into our Bodies, as other common meats are, I grant; it cannot nourish them by a vertual Contract, I deny both your Antecedent, and Consequence; for as, *To the unworthy eater, it causeth Sickness and Death*, 1 Cor. 11. So to the worthy eater it brings Health and Life. Nor could the wisdom of God ever have invented a more forcible motive of devotion, or more effectual means of comfort to his Church, then this of his real and substantial Presence always with her.

Obj. *All the benefit accrues to us by the action of the Soul, not of the Body. Therefore it is only received by the Soul and by Faith, not by the Mouth.*

Answ. It accrues to Us indeed more principally by the action of the Soul, but not wholly, the Body also hath an instrumental share in it, by making *Christs Body really and substantially present* in our Bodies, which could not be effected by the Soul or by Faith only without oral receiving it, which very oral receiving it increases charity by the help of our senses.

Obj. You pray in the *Mass that giving thanks for the Sacrament receiv'd, you may receive greater benefits, and tend to the fulness of the Heavenly Sacrament. Therefore Christ is not really and substantially in the Sacrament, for nothing is greater than he.*

Answ.

Answ. I grant your Antecedent, but deny your Consequence, because though nothing can be greater then he, and the same Christ be received both in Heaven and in the Sacrament, the manner of receiving him shall be fuller and more perfect there, then here; here we receive him veil'd or clouded under the Accidents of Bread and Wine; There in the clear and beatifick vision of his Divine and Humane Nature, which is the fulness of the Heavenly Sacrament.

Obj. *Christ hath no where commanded the Sacrament to be adored, therefore if his Body were really there, yet ought it not to be adored.*

Answ. I grant your Antecedent, but deny your Consequence. So Christ hath no where commanded his natural Body to be adored, yet he that should deny it adoration, were an *Arian*. The reason of this is, because both had been sufficiently commanded before in those words, *The Lord thy God shalt thou adore*, Deut. 6. 13. and 10. 20. Which command is unlimited, and reacheth to all times and places where he is really, and truly present. And therefore it was enough for him to declare himself to be God and really present in the Sacrament, to infer a necessity of our adoring him in it. *If at the name of Jesus every knee bow.* Phil. 2. 10. much more at the real, and substantial presence of his Divine and Humane Nature.

Obj. *By adoring the Sacrament with Divine adoration, you adore a Creature* (viz. *the outward forms of Bread and Wine*) *with Divine adoration, which is Idolatry.*

Answ. We adore not the outward forms of Bread and Wine for themselves, or properly, but by accident only and improperly, in as much as

they contain Christ God and Man, in whom our adoration is properly and essentially terminated. Nor is this any more Idolatry, then it was in the Holy Saints, when they adored Christ on Earth, to adore his Garments by accident, as they contained his Person; with whom he was so pleased, that he wrought special miracles for many of them, witness the Woman whom he cured of the Bloody flux, for only touching his Garments hem.

Obj. *You are not certain that Christ is really there, because if the Priest have not a right intention, the Consecraiton is not valid: Therefore you expose your selves to great danger of Idolatry by adoring it.*

Answ. I deny your Antecedent, we have a moral certainty of it by the outward action of the Priest applying the true matter to the true form, and then elevating, and adoring the Host himself, to signifie to Us that it is consecrated; which is enough to warrant the lawfulness of our act, and all that God requireth of Us. To your probation, I answer, that great Doctors, and those as yet uncensured by the Church, tell us, that the practical intention, which consists only in the performance of the foresaid outward actions, sufficeth to the validity of the Consecration, whatever the speculative or inward intention of the Priest may be. therefore your Consequence is not valid. And if in any possible Supposition, the Priest should not consecrate, yet could not our adoration of it be formal Idolatry; because that is still terminated properly, and essentially in Christ, where ever he be.

Obj.

Obj. *The Apostles sate when they communicated, therefore they did not adore the Sacrament.*

Answ. I grant your Antecedent, but deny your Consequence: They adored in Spirit, by Acts of Faith and Charity, (which is the best and chiefest adoration) though not with outward genu-flection, which is not always necessary, though very requisit in fit time, and now generally commanded by the Church. Let St. *Augustine* speak the mind of Antiquity: *Of Earth* (saith he) *Christ took Earth, in as much as Flesh is Earth, and of the Flesh of* Mary *he took Flesh, and walk'd there in that Flesh, and hath given Us the same to be eaten to Salvation; and no man eateth that Flesh* (viz. *worthily*) *unless he first adore it,* in Psal 98. in illum versic. *Adore ye the Footstool of his Feet.*

Ob. *You have no warrant for keeping or reserving the Sacrament.*

Answ. Yes; we have both in the first *Nicene* Council, *Can.* 12. 14. and infinite Examples of Antiquity. See St. *Greg. Nazianz. in Gorgon.* St. *Ambrose orutione obitu Fratris Satiri*, &c. Add to this the Authority and Practice of the whole Church.

ARTICLE XI.

Of Transubstantiation.

OUR Tenet is, *That though the Accidents or outward Forms of Bread and Wine remain the same after Consecration, yet the whole Substance of the Bread and Wine is changed by the words*

words of Consecration, into the whole Substance of the Body and Blood of Christ; which we prove thus.

THE FIRST ARGUMENT.

Major Transubstantiation is nothing else but a change of one whole substance into another.

Min. But by the words of Consecration the whole Substance of the Bread and Wine is changed into the whole Substance of the Body and Blood of Christ.

Conf. Therefore by the words of Consecration is made a Transubstantiation.

The *Major* is proved by the Churches declaration, both in the Councils of *Florence*, *Lateran*, and *Trent*, that she intends nothing else by it.

The *Minor* is proved by all the Texts of Scripture above cited, which signifie a real change of Substance of the Bread and Wine into the Body and Blood of Christ, but not of the accidents; for they remain the same, as is evident to sense, and granted by our Adversaries; nor is there any mention of them at all in the words of Consecration.

A Second ARGUMENT.

Major, If the Substance of the Bread and Wine remained the same after Consecration, the pronoune *This* (in those words *This is my Body*) must of necessity demonstrate the Substance of the Bread and Wine, after Consecration.

Minor But the pronoun *This*, in those words, does not demonstrate the Substance of the Bread and Wine after Consecration, but the Substance of the Body and Blood of Christ.

Conf. Therefore the Substance of the Bread and Wine does not remain after Consecration.

The

The *Major* is proved, becauſe the Pronoun demonſtratives this after the words of Conſecration are ſpoken, ſignifies of neceſſity the Subſtance then preſent, as all grant.

The *Minor* is proved, becauſe if it ſhould then demonſtrate the Subſtance of Bread and Wine. the propoſition would be evidently falſe, and ſignifie Bread and Wine to be the Body and Blood of Chriſt, which is impoſſible.

Fathers for this point.

IN the ſecond Age St. *Cyprian, The Bread which our Lord gave to his Diſciples being changed, not in ſhape* (outward form) *but in Nature* (Subſtance) *by the omnipotency of the Word is made Fleſh*, Sermon. de Cœna, Dom.

In the third Age *Origen, We eat the Bread offered by Prayer made a certain Holy Body* (the Body of Chriſt) l. 8. cont. Celſum.

In the ſame Age *Tertullian, The Bread taken and diſtributed to his Diſciples, he made his Body*, l. 4. cont. Marcion. c. 40.

In the fourth Age St. *Ambroſe, If Humane Benediction could change and convert Nature* (he had exemplify'd in *Moſes* converting a Rod into a Serpent) *what ſay we by the Divine Conſecration where the very word of our Saviours do work*, &c. *ſhall not the word of Chriſt prevail ſo far as to change the* Species *or Nature of the Elements*, l. 4. de Sacram. c. 4. De iisqui myſter. c. 9.

In the ſame Age, S. *Cyril*; *once in* Cana *of* Galilee; *he changed Water into Wine*, &c. *and ſhall he not be worthy to be believed of us that he has changed Wine into his Blood*, Catecheſ. Myſtagog. 1. c. 4.

In

In the ſame Age, S. *Gregory Niſſen*; *Chriſt through the diſpenſation of his Grace, enters by his Fleſh into all the Faithful*, &c. *and theſe things he beſtows, tranſ-elementing* (tranſubſtantiating) *by virtue of his bleſſing the things that are ſeen, into it*, Orat. Catechiſt. c, 37.

In the fifth Age, S. *Auguſtine*; *they* (the reſt of the Diſciples) *did eat the Bread which was our Lord himſelf, he* (Judas) *did eat the Bread of our Lord againſt our Lord*, Tract. 59. *in* Joan.

If you infer out of this Text, that *Judas* did not at all eat the *Bread which was our Lord*, becauſe he wanted true Faith; Therefore no Man receives the Body of Chriſt in the Sacrament by the mouth, but by Faith only. I anſwer, *Judas* had before at leaſt, if not in this place, received the *Bread, which was our Lord himſelf, according to St.* Auguſtine, *our Lord* (ſaith he) *ſuffers* Judas *a Devil, a Thief, he that ſold him, he lets him Receive among the innocent Diſciples, that which the Faithful know to be our price.* l. 5. de Baptiſm. c. 8. when he ſays, *Judas* eat the *Bread of our Lord againſt our Lord.* 'Tis probable he ſpeaks not of the Sacrament, (though *Judas* eat that alſo againſt our Lord, becauſe unworthily to his own damnation) but rather of the dipped Sop which *Judas* is ſaid to eat againſt our Lord, becauſe he then renewed his purpoſe of betraying him, *ſo that the Devil entered him, and he went forth immediately to act his Treaſon.* Judas *did not then* (ſays S. Auguſtine) *receive the Body of our Lord as ſome, who read negligently, think*; *for we muſt underſtand that our Lord had already given the Sacrameno of his Body to them, where* Judas *alſo was*, (Tract. 62 in Joan.) So that your conſequence is null:

The

The Council of *Florence* defined, *That by virtue of the words of Consecration, the substance of the Bread is converted into the Body of Christ, and the substance of the Wine into his Blood*; Decret. sup. union. Jacobinorum, & Armenorum. Anno 1439.

The *Lateran* Council under *Innocent* the third, defined, *That Bread is by Divine power, Transubstantiated into tte Body, and Wine into the Blood of Christ*, Ca. 1. Anno Dom. 1215.

Objections out of Scripture solved.

Obj. WHat *Christ promised in the sixth of* S. John, *is Bread and Flesh too.* The Bread which I will give is my Flesh. *Therefore the Sacrament is Bread and Flesh too*; *Therefore no Transubstantion.*

Answ. 'Tis Bread (in the outward likeness) and Flesh too; (in the inward substance) Thus I grant your antecedent. 'Tis Bread in the inward substance, so I deny it, or *'tis Heavenly Bread and Flesh too, I grant it, Earthly or common Bread, I deny it*: and so granting also your first consequence, I deny your second.

Obj. *If by those words,* this is my Body, *the whole substance of the Bread be changed into the substance of Christs Body, you cannot prove by any good reason, that the accidents of the Bread are not changed by the same into the accidents of the Body. Therefore since the accidents are not changed, neither is the substance.*

Answ. Nor need I take much pains to prove by reason that the accidents remain, since they are evident to sence; however I deny your antecedent; because one reason is, because the word

hoc or *this*, signifies only substance indeterminately, and as abstracting from all Time or Accidents; so when the Predicate, my Body is added, the whole proposition is sufficiently verified, by the only change of the substance into his Body, without any change of the accidents.

A second reason is, because, if the accidents were also changed into the accidents of his Body, it were an identical and not a formal predication, and would signifie only, my Body is my Body, there being no difference at all betwixt the Subject and the Predicate; whereas the accidents remaining the same, and substance only being changed, it makes this sense, the substance contained under these accidents, is my Body, which imports an accidental difference betwixt them, and sufficeth to a formal predication; these reasons we have from the very words of the Institution. And for reasons of convenience; one is, because we should have a horrour to eat Christs Flesh in its own proper shape; nor could we do it without mangling it; and therefore he hath given it us in the outward shape of Bread, in which we may eat it without any such inconvenience. A second reason is, that so there might be somthing frangible in the Sacrament, to signifie and represent the real breaking of his Body on the *Cross*. These, and many other reasons may be given, without much rubbing our foreheads; wherefore I deny your consequence.

Objections out of Fathers solved.

Obj. SOme Primitive Fathers say, *We must undoubtedly believe the* Real Presence, *but ought not to enquire how, or search into the manner*

ner of it? Therefore the Church did ill in defining Transubstantiation.

Answ. They say well, but you infer ill. So we must humbly believe the Mistery of the B. *Trinity*, without curiously enquiring how Three distinct Persons can be in one individable nature; and yet the Church did well, both in defining that there are Three, and how there are Three, against the *Arians* and *Anti-trinitarians*, and therefore I deny your consequence. *A general Council*, assisted by the *Holy Ghost*, may safely enquire into, and define those things which private Men and Doctors ought rather to believe, without enquring. Had not the inquisitive and over curious why's, and how's of Sectaries inforc'd her to it, by obtruding their false glosses on the words of Consecration, 'tis more than probable to me, the Church had never defined so far in it as now she hath.

Obj. Tertullian *says, God in the Gospel called Bread his Body, that hence we might understand, he gave to Bread the Figure of his Body, whose Body antiently the Prophet Figured by Bread,* Lib. 3. cont. Marcion.

Answ. The sense of *Tertullian* is plain: His question against *Marcion* was, whether Christs Body were true and real, which he proves by this Argument; that which is not true, cannot have a Figure, but Bread is the Figure of Christs Body, therefore Christs Body is true. Now this Father (as it is confessed by all Learned Men) having a cross manner of expression, delivers himself in the words alledged, whose sense is, that Christ, by saying, *This is my Body*, verified the saying of the Prophet, who had figuratively called his Body Bread,; for Bread could not be truly a Figure,

till there was made a Body, whose Figure it might be, which was then done. This he calls, that he gave Bread the Figure of his Body, not meaning to that particular Bread which he had taken in his hand, but the nature of Bread, of which the Prophet spake, and by which he Figur'd the Body of our Saviour; So that if our Saviour had done nothing but called the Bread his Body, by his words, he had done no more than the Prophet, and not fulfilled the Figure of the Propheſie, but repeated it. But *Tertul.* will have us understand, that by these words of our Saviour, the nature of Bread, which the Prophet spake of, got truly to be the Figure of Christs Body, *viz.* because Christs Body by these words became truly alimental to us, and therefore with great propriety to be Figur'd with Bread, as the Prophet had done. *Tertullians* Argument therefore speaks of the Figure which the Prophet made, (which now began truly to be a Figure) not of a new Figure, which our Saviour made. And by this you may understand, and that other place objected out of him, *viz. The Bread taken and distributed to his Disciples, he made his Body, by saying, This is my Body, a Figure of my Body*, l. 4. cont. Marcion. c. 40. *That Christ made Bread his Body*, he plainly and positively affirms; how he made it his Body, is no less plain, *viz.* by saying, *this is my Body*; and that he made it likewise a Figure, Sign, or Sacrament of his Body, is agreed upon by all: The difference is, that you would have these words, that is a Figure of my Body, relate to the predicate, my Body, whereas indeed they relate to the Subject, *hoc*, or *this*, and make this construction, *This, that is, a Figure of my Body, is my Body.* Bread was the Figure of his Body.

Body in the old Law, and he made the outward Form or Accidents of Bread, to be a Figure, or Sacrament of his Body in the New, at his last Supper: Nor is this form of speech unusual in him. He says in another place, *Christ is dead*, that is, *the Annointed*; for, *Christ*, that is, *the Annointed, is dead*, l. cont. Prax. c. 19. Or if nothing will serve you, but your own way, know that we allow his very Body, as unbloodily offered in the Sacrament, to be a Figure of his Body as bloodily offered on the Cross? what does this place advantage you, or prejudice Us?

Obj. *Clemens Alexandrinus* says, *The Blood of Christ is twofold; the one is carnal, by which we are redeemed from Death; the other Spiritual, by which we are annointed*, Pæd. l. 2 c. 2.

Answ. He calls the *Blood of Christ carnal, as it was shed on the Cross*, because it was there shed in a carnal manner; He calls it *Spiritual, as it annoints us in the Sacrament*, because it is there after a Spititual manner, all this we hold, Neither doth he deny it to be the same Blood in Substance in both places; the diversity is only in the manner of being.

You reply, That in the same Chapter he brings in Christ saying, *Take, drink, this is my Blood, the Blood of the Vine.*

Answ. He means of a Heavenly, not of an Earthly Vine.

You urge, it follows, *But that the thing which had been blessed was Wine, he shewed again, saying to his Disciples*, I will not drink of the Fruit of this Vine, until I drink it new in my Fathers Kingdom.

Answ. It was Heavenly Wine, proportionable to the Vine it came from, as appears by those words, *until I drink it new in my Fathers Kingdom*: The Fruit of no Earthly Vine is drunk there.

Ob. St. *Cyprian* says, *Christ, at his last Supper with his Disciples, gave Bread and Wine with his own hands, but on the Cross he gave the Souldiers his Body to be wounded*, Tract. de Unct.

Answ. He calls the things signified (*viz* his Body and Blood) by the names of the Signs: He expounds himself, saying, *Christ did this, that in the Apostles the sincere Truth, and true sincerity being more secretly imprinted, he might explain to the Gentiles how Bread and Wine should be his Flesh and Blood* (mark what it was that he called Bread and Wine) *and by what reasons divers names and kinds* (Bread and Wine, Flesh and Blood) *might be reduced into one Essence* (one Sacrament) *and the signifying and the signified be reckoned by the same Words* (*viz.* Bread and Wine.) Thus his own exposition, which to my best understanding is rather for, then against Us. We know the Fathers sometimes call the Consecrated Hosts Symbols, Types, Figures, but never so as to exclude the verity of the thing Typified and Figured, as Sectaries do. So that Objections of this nature are meer trifling, and of no strength against Us.

Obj. St. *Chrysostome* says, *For as before the Bread is Sanctified we name it Bread, but the Divine grace sanctifying it by means of the Priest, it is freed from the name of Bread, and deemed worthy to be called the Lords Body, although the nature of the Bread remain in it*, Epist. ad Cæs. cont. hæres. Apolin. citat. per Damascen.

Answ.

Answ. This Objection is clearly against you, excepting those words, *although the nature of the Bread remains in it*; by which he only means the Qualities or Accidents of the Bread, not the Substance of it, appears by those precedent words, *The Bread is sanctified by the Divine Grace, by means of the Priest, it is freed from the name of Bread, and deemed worthy to be called our Lords Body* (which could not be, if the Substance of Bread remained,) The word Nature is often taken for the Qualities and Properties of a thing. So we say in common speech, he's of a good nature, he's of an ill nature. I love his nature, I hate his nature, meaning his good and evil Qualities, or Properties, not his Substance.

Obj. St. *Ambrose* says, *It is a wonderful power of God that makes the Bread remain what it is, and yet be changed into another thing*, l. 4. de Sacrament. c. 4.

Answ. The sense of St. *Ambrose* is, that the Bread perishes not, but remains virtually in that into which it is changed; an effect that certainly requires no less then a wonderful power. But it were no wonderful power if it should make the Bread no other thing, then what Nature and the Baker made it, but only change it into a Sign or Figure of his Body. This requires no omnipotence for doing it. You might in much modesty have spared this Objection, as also that of the same Father. *How much more operative is the word of Christ, that the things be what they were* (*viz.* in the outward shape) *and yet be changed* (*viz.* in the Substance) *into another thing* (the Body of Christ) *and so that which was Bread before Consecration, is now the Body of Christ*, (he tells

you plainly what is it changed into.) l. 4. de Sacrament c. 4. What frontleſs confidence is it in you to triumph in theſe Texts?

Obj. *Some of your School-men, as* Durand, Scotus, Peter Lumbard, *&c. ſay,* Tranſubſtantiation *was not heard of till of later times.*

Anſw. They quarrel at the newneſs of the word, not at the meaning of it; but tell not us in Controverſies of Faith, of the *placita* of Schools, or what this or that particular School-man ſays, who deliver but their own private opinions, and thoſe alſo with ſubmiſſion to the Churches Judgement. Tell us what is plainly ſaid in Scripture, and ſo expounded by the Church, or what hath been delivered by Apoſtolical Tradition from Age to Age, or what the Fathers have plainly and unanimouſly taught, or what hath been defined in Councils perfectly œcumenical. Theſe, and nothing elſe are Teſtimonies ſufficient to prove a controverted point to be of Faith, or not.

Obj. *Tranſubſtantiation was not heard of, till the Council of* Lateran.

Anſw. The word was not agreed upon in any General Council before that, I grant; the meaning or thing ſignified by the word, I deny it: that was believed and taught from the firſt inſtitution of the Sacrament, as hath been proved; ſee the Councils above.

Objections from Reaſon, and Senſe, Anſwered.

Obj. TRanſubſtantiation *is not expreſly in the Scripture; Therefore we have no reaſon to believe it with Divine Faith.*

Anſw. The meaning of the word is, though the word be not, and ſufficeth to a point of Faith, that

that it be any way in the Scripture, either plainly or obscurely, expresly or implicitly, the Churches Authority and Expofition or Definition being added. Otherwise the Mistery of the *Trinity, the neceſſity of Infants Baptiſm*, &c. would not be points of Faith, they are not expresly and plainly in the Scripture, nor are the words there at all, no more than *Tranſubſtantiation*, therefore your conſequence is falſe.

Obj. *It is impoſſibe for one whole ſubſtance to be chang'd into another.* Ergo.

Anſw. Naturally, or by a meer natural agent, whoſe activity is limitted, and always pre-ſuppoſeth a ſubject to work upon, I grant it; By a ſuper-natural agent, whoſe power is Infinite, and unlimited, I deny it; Chriſt is always the principal agent in this work, the *Prieſt* is but his inſtrument only.

Obj. *If the whole ſubſtance of the Bread were changed into the Body of Chriſt, the accidents if Bread could not remain as they do, they cannot be without a Subject.*

Anſw. Naturally, or by the force of Nature, I grant it; by Miracle and Omnipotency of God, I deny it, actual inherence in ſubſtance is not of eſſence, of quantity, or any other accident, but only to be apt to be in a ſubject; to be in, in all abſolute entities (ſuch as quantity is) muſt of neneſſity pre-ſuppoſe to be; at leaſt, in the eſſential notion of it.

Obj. *The ſame Body cannot be in many places at once.*

Anſw. Circumſcribed, or locally extended, I grant it; In a Spiritual and Sacramental manner, I deny it.

Obj.

Obj. *Quantity is essential to a Body. Therefore if his Body be in the Sacrament, his quantity must needs be there.*

Answ. I distinguish your antecedent, quantity extended metaphisically, inwardly, or in order to it self, is essential to a Body I grant; quantity extended Physically, or in order to place, I deny it, that is only a property of quantity, and therefore seperable from it by Gods Omnipotence. *It is most proper to quantity* (*saith* Aristole) *to be equal* 5 Metaphis. That is to be locally extended with some determinate Figure. Quantity is an absolute entity, and therefore cannot essentially consist of order to place, which is a meer relation, I give the same distinction to your consequence.

Obj. *For the same Body to be here and there at the same time, implies a contradiction.*

Answ. You mistake; for the same Body to be here and not to be here, implies a contradiction, or for the same Body to be here, and to be there properly (that is locally extended) at the same time, and according to the same thing, implies a contradiction true, but not to be here and to be there, improperly (that is Sacramentally) and according to divers things [to wit divers quantities] as Christs Body is in the Sacrament. The Soul is here [in the head] and there [in the foot] at the same time, improperly and spiritually, by reason of the divers parts of the Body, without contradiction.

Obj. *A Body is destroy'd, if it be not in some determenate place.*

Answ. That proposition is not Universally true, *Aristotle* says, and proves, *That the verse or highest Heaven is in no place, because nothing is without, or above it, to contain it,* 4 Psal. Text 45.

Yet

Yet we grant that Christs Body in the Sacrament is always in some determinate place improperly, and by accident, *viz.* in the place of the quantity, under which it is, it is so determinate to place by the dimension or outward forms of Bread and Wine, as never to be out of the place of the said dimensions or outward forms.

Nothing can be in two divers places at once. Therefore nothing can be in two divers places at once.

Answ. I deny your consequence; the disparity is because divers times cannot be together, or at once, (time being essentially successive) but divers places may, and are,

Obj. *A Spirit which is naturally indivisible, cannot be made divisible, even by Gods Omnipotence. Therefore quantity, which is naturally divisible in order to place, cannot be made indivisible in order to place, even by Gods Omnipotence.*

Answ. I grant your Antecedent but deny your Consequence, the disparity is, that it is not only Natural, but Essential to a Spirit, to be indivisible, and have no parts, but it is not Essential, though it be Natural to Quantity to be divisible, or have parts extended in order to place, but only in order to it self. *And he that could make the Sea a solid path to his own Feet*, St. Mat. 14. *Enter to his Disciple the Doors being shut*, St. Joh 20. *Make a Bush burn and not consume*, Exod. 1. *Make Iron swim on the Water*, 2. Kings 6. *Make the Sea stand like a Wall, about his People*, Exod. 14. can doubtless change the Natural, and common manner of Being which things have, and yet be able to conserve their Essenses, your Scholars know this to be possible, and confess it, and so do you when

when your forget your ſelf, as I have ſhewed above; your ſhifts in eluding theſe places are too poor to merit an anſwer.

He that can make material Subſtances, which of their own Nature are indiviſible in order to place, diviſible by means of Quantity, even by his ordinary power, and way of working, can doubtleſs by his extraordinary, make Quantity, which Naturally is diviſible in order to place, become indiviſible, by giving it a Supernatural, and Sacramental manner of being.

Obj. *Bread might be called the Body of Chriſt by only being made one thing with his Body, although it were not Tranſubſtantiated into his Body.*

Anſw. No, it could not. The Soul of man is made one thing with his Body, and yet the Body cannot be call'd the Soul, nor the Soul the Body.

Obj. *Man in Chriſt is called God, and God Man.* Therefore Bread in the Sacrament may be call'd the Body of Chriſt.

Anſw. I grant your Antecedent, but deny your Conſequence, the diſparity is, becauſe *God and Man in Chriſt are united in one Perſon.* Bread is not ſo united to the Body of Chriſt in the Sacrament.

Obj. *The thing containing may be call'd the thing contained; ſo we call a Barrel, Sack, a Purſe Gold, &c. Therefore Bread containing only the Body of Chriſt, may be call'd the Body of Chriſt, though it remain unchanged.*

Anſw. Your Antecedent is true in a Figurative ſenſe, becauſe a Barrel, and a Purſe are of their own Nature made to contain, & ſuppoſ'd for Sack and Gold; but Bread was not of its own Nature and Primary inſtitution, made to contain; and

ſuppoſe

suppose for the Body of Christ (this was superadded to the Accidents or outward Forms of Bread only by Christ at his last Supper,) but to contain and be the nourishment of mans Body.

Ob. *S. Augustine* says, *it is impossible for Christ to be at once, according to his Corporal presence, in the Sun, and in the Moon, and on the Cross.*

Answ. We maintain not his Corporal, but Real and Spiritual Presence in the Sacrament; The manner of Being is Spiritual, and Sacramental, you have been often told it. He speaks there against the *Manichees*, who held the *Body that was Crucified to be a Fantastical Body, and that the Corporal Light of the Sun and Moon were the true Body of Christ*; Which St. *Augustine* proves to be false, because a Body cannot be in many places at once, after a Bodily manner; this is not against Us.

Obj. *Sense cannot be deceiv'd in its proper object, and Sense tels Us 'tis Bread after Consecration*, Ergo.

Answ. Substance is not the proper and immediate object of sense, but Colour, Quantity, *&c.* Nor can sense judge at all of Substance, though it be under sensible Accidents, unless it be the Subject of those Accidents, and have a sensible and corporal manner of Being; which the Body of Christ neither is, nor hath in the Sacrament. *In* hath a Spiritual manner of Being and is not the Subject of the Accidents of Bread, they are without a Subject by miracle; therefore no wonder if sense be deceived in this matter. Here sense and reason must vail bonnet to Faith, and submit to the Authority of God revealing and the Church

propounding; they are no competent Judges, what God can do by his omnipotence.

Ob. St. *John* proved the verity of the Incarnation, and God made Man, againſt *Cerinthus* and his complices, by the evidence of ſenſe. *That which we have ſeen our Eys, and our hands have handled, we declare unto you,* &c 1. Jo. 1.

Anſw. You deceiptfully leave out the firſt, and principal part of his proof, *viz. That which was ſpom the beginning, which we have heard,* &c. v. 1. His chief probation of that miſtery was not grounded on Seeing and Feeling only, as you pretend, but on *Hearing*, *Faith is by Hearing, and Hearing by the Word of God revailing.* He had heard *that which was from the beginning,* viz. *Chriſt* revealing thoſe things, and therefore believed them, and declared them to Us to be believed. The other part of his proof from ſeeing and feeling, was only *ad Hominem,* againſt *Cerinthus,* and ſuch as you are, who will believe nothing, without a ſenſible experiment of it? whereas true *Faith is an Argument of things not appearing.*

Obj. *If the notions and evidence of Senſe be not infallible about its own proper object, there can be no certainty in the knowledge of Bodies, and Senſe muſt needs be the perpetual cauſe of deception in this Miſtery to all the World, which is abſurd;* Ergo.

Anſw. They are infallible about the proper objects of Senſe, if they be duly propos'd, and reaſon to conſider rightly of all circumſtances; But the Body of Chriſt in the Sacrament is not the proper object of Senſe, but of Faith, it hath a Spiritual, and Supernatural manner of Being, and

we

we have a more infallible assurance then that of Sense, to regulate our assent by in this matter; *viz.* the Divine Authority revealing; he that will credit that, and captivate the uncertain notious of Sense, the Obedience of Faith (as all good Christians ought to do) is not in the least danger of being deceived by Sense in this mistery; but such as will obstinately prefer the seeming evidence of Sense, before the certain Authority of God, revealing, and his Church propounding (as you do) are worthy to be slaved for ever to the deception and fallacy of Sense; may God deal better with you, then you deserve, which is may hearty prayer for you.

Obj. *If the Doctrine of Transubstantiation were true, and Christs Body were whole in the whole Host, and whole in every part of the Host, if you divide, or break it, it would follow, your Laicks can Consecrate, as well as Priests, because, when they divide the Host in their mouths, they make Christ (who before was present only in one place,) to be now present in many; riddle me this riddle.*

Answ. You please your self with your own mistakes; I deny the sequel of your argument, that action of the Laicks of it self, & properly speaking, reaches only to the division of the Signs, or Accidents, not to the presence of Christs Body to the Signs, or in many places, the efficient and proper cause of that, are the words of Consecration spoken by the Priests, by which the whole Substance of his Body is made present in place of the whole Substance of the Bread, and by a necessary consequence, in every part of the Signs or Accidents if you divide: The Laities division of them is only *Conditio sine qua non*; a condition, with-

out which the effect of his presence in many places is not put, nor the efficient cause thereof.

Obj. *Christ proved the verity of his own Resurrection by the evidence of Sense, when he said to his Disciples,* See my Hands and Feet, that it is my self, handle, and see, *St. Lu.* 24. 39.

Answ. The evidence of sense was infallible in that case, to prove the Body of Christ to be his true Body, and not a Phantasm, as the mistaken Disciples thought his Body had there a sensible, corporal, and natural manner of Being, not so in the Sacrament; nevertheless the verity of his Resurrection, as it is an Article of Faith, hath a much higher and more infallible proof then that of Sense, *viz.* the Authority of the Prophets and Christ himself revealing it. *They will kill him, and on the third day he shall rise again,* St. Luk. 18. 33.

Obj. *In the profession of Faith prescrib'd to* Berengarius *by the* Pope, *it is said*; That the Body of Christ is sensibly touched by the hands, and chew'd by the Teeth. *Therefore the manner of its Being, is sensible, and not spiritual.*

Answ. I deny your consequence, the words of the *Profession* runs thus, *I* Berengarius *profess,* &c. *The Bread and Wine which are set on the Altar after Consecration, to be, not only a Sacrament, but also the true Body and Blood of our Lord Jesus Christ, and I profess it* (the consecrated Bread and Wine says the relection of that Council) *to be sensibly touch'd by the hands of Priests, and chew'd by the Teeth of the Faithful, not only in the Sacrament, but in verity* &c. all this we grant in a sound sense. His Body is said *to be sensibly chew'd by the Teeth, and touch'd by the hands,* in this respect, that

that the whole substance of his Body remains, and is present in verity and without fiction under every part of the divided *Host*; that is, his Body is said to be *sensibly touch'd by the hands, and chew'd by the Teeth*, not by it self, or according to its own entity, but by accident and by means of the Signs or accidents of Bread under which it truly is; Thus the relection of that very Council, expounds the Council, *Berengarius* was there condemned *for denying the true and real presence of Christs Body in the Sacrament or Signs*, not for holding it to be there, after a spiritual manner of being; this was ever most true and *Catholick* Doctrine; therefore it cannot without absurdity be imagined that the meaning of his Profession should be, that Christs Body is in the Sacrament after a sensible, and corporeal manner.

You reply, *His Body is sensibly touch'd, and chew'd, not only in the Sacrament, but in verity.*

Answ. We grant it, for by the words, *in verity*, is meant no more, than *truly and without fiction.* That which we sensibly touch, and chew, *is not only a Sacrament or Sign, also the Body and Blood of Christ in verity, that is, truly and without fiction, and therefore his Body may be said to be sensibly touch'd and chew'd in verity*, that is, without fiction, not by it self, according to its own entity, but by means of the said Sacrament or Signs, which are so touch'd and chew'd, and under which it is in verity, that is, *truly and without fiction*, I declare this by an example; *Jonas* was sensibly swallow'd by the *Whale* both Soul and Body, and this is verity, that is, truly, and without fiction; yet he was not sensibly swallow'd according to both, but according to his Body only,

and his Soul is ſaid to be ſenſibly ſwallow'd by means of the Body, in which it was in *verity and without fiction.*

You reply, though Jonas *his Soul may be ſaid to be ſenſibly ſwallow'd by means of his Body in which it was, or by accident, yet it can no ways be ſaid to be ſenſibly eaten or chew'd. Therefore though Chriſts Body be in the Sacrament, yet it cannot be ſaid to be ſenſibly chew'd or eaten in it, ſeeing the manner if its being is Spiritual.*

Anſw. The diſparity is, that *Jonas* was not chew'd or eaten, either according to his Soul or Body; But *Chriſts Body is ſenſibly chew'd in the Sacrament,* according to the Signs or Sacrament, though not according to its own ſubſtance.

Now let any impartial Chriſtian Judge what good meaning Doctor *Taylor* could have in enumerating ſuch a Rabble of ſeeming contradictions, (which are, indeed none, or falſe,) imaginary ſuppoſitions: Or in exaggerating ſuch an eminent danger, nay moral certainty, (if he may be our Judge) of groſs and horrible Idolatry in our Doctrine and Worſhip of the B. Sacrament, (the known and conſtant belief not only of this Nation, but the whole World, except ſome few Sectaries in this laſt Age, even from its firſt converſion to Chriſtianity.) What other end then doth contribute thereunto, too much moderation and charity in his Writings? I wiſh he had them in his heart, but I am ſure he hath ſhew'd neither in this Treatiſe; let him that Judgeth all things, be his Judge; I only ſet this *Motto* on our *Tenet, veritas in æternum ſtat,* and God can find protection for his People, or if it be his will to have ſufferers for Juſtice ſake, we know he will reward

our

our ſufferings with a moſt full and overflowing meaſure. His will be done, *Amen.*

ARTICLE XII.

Of Communion under one Kind.

OUr Tenet is, *That there is no neceſſity for the Laity to communicate under both Kinds, but that it is Lawful for them to do it either under one or both, as the Church of God appoints.* Which we prove thus

The firſt Argument.

Major, If to communicate under one Kind only, be ſufficient for the Laities obtaining everlaſting life; then it is not neceſſary for them to communicate under both.

Minor, But to communicate under one Kind only, is ſufficient for the Laities obtaining everlaſting life.

Conſ. Therefore it is not neceſſary for them to communicate under both.

The *Major* is proved; becauſe that, without which a thing may be had, is not abſolutely neceſſary for obtaining it.

The *Minor* is proved by, *This is a Bread coming down from Heaven, that if any one eat of it, he dies not, S.* John 6, 50. *He that eateth of this Bread, ſhall live for ever,* verſ. 52. *If any one eateth me, the ſame ſhall alſo live by me,* v. 58. You hear eating only will ſuffice.

A Second ARGUMENT.

1. IF Christ himself and his Disciples gave the Sacrament under one kind, then it is lawful also for Us to give it under one kind.
2. But Christ himself and his Disciples did sometimes give it under one kind.
3. Therefore it is lawful also for Us to give it under one kind

The *Major* is manifest, because their actions are our examples and best warrants.

The *Minor* is proved: *And it came to pass whilst He* (Christ) *sat at the Table with*, &c. *He took Bread, and Blessed it, and did reach it to them, and their Eys were opened, and they knew him, and he vanished out of their sight*, St. Luke last. verse 30.

And they were persevering in the Doctrine of the Apostles, and the Communication of the breaking of Bread, and Prayer, Acts 2. v. 42. *And in the first of the Sabbath, when they were assembled to break Bread*, &c. Acts 20. 17. A plain *Synaxis*: Here is no Cup in any of these places, which are all expounded of the Sacrament by St. *Augustine* l. 49. *de consens. Evangel c.* 15. *Venerable Bede*, and *Theophylact* on the said places.

A Third ARGUMENT.

1. IF the whole Substance and Essence of the Sacrament with all the ends thereof be had under one kind, both are not necessary to Salvation.
2. But the whole Substance and Essence of the Sacrament with all the ends thereof, is had under one kind.
3. Therefore both are not necessary to Salvation.

The

The *Major* is proved, becauſe the preciſe inſtitution of a thing, infers not a neceſſity of doing or receiving the whole, when the end of the inſtitution may be obtained by a part only; For Example; God inſtituted all kinds of meats for mans ſuſtenance, yet neither any one particular man, nor the whole collection of men are bound to eat all kinds of Meats, but ſo much only as is ſufficient to ſuſtain them; ſo God ordain'd Marriage for the Holy propagation of mankind, yet all men are not bound to marry, becauſe mankind may ſufficiently be propagated without this or that particular mans marrying.

The *Minor* is proved, becauſe, under one kind, there is the matter, the Bread, there is the Form, the words of Conſecration; there is the Sign of Chriſts Unity with the Faithful, many Grains making one Paſte; there is the thing ſignified; the Body and Blood of Chriſt, and Divine Grace, there is a memory of his Death and Paſſion, the Bread is divided from the Cup, to ſignifie how his Body and Blood were divided for us on the *Croſs*, and hence it was that after the Conſecration of either kind he recommended to us the memory of his Death and Paſſion; to ſhew that either was a ſufficient memorial thereof. 1 *Cor.* 11. 24, 25. And finally by receiving under one kind, we are Spiritually nouriſhed, made partakers of the Merits of Chriſt, and faſt united to him. *For we are Bread, one Body, all that do participate of one Bread,* 1 Cor. 10, 13. Which is all that appertains to the Subſtance, Eſſence, or ends of this Sacrament.

A fourth Argument:

1. THat which is not commanded either in the written, or unwritten Word of God, is no Divine precept.
2. But the Laities Communion under both kinds is not commanded either in the written, or unwritten Word of God.
3. Therefore the Laities Communion under both kinds, is no Divine precept; and 'tis Lawful for them to communicate under one, or both, according as the Church appoints.

The *Major* is manfeſt by the very term

The *Minor* is proved by the ſolution of all ſuch objections as ſhall be brought out of the Scripture to the Contrary. And as for the unwritten Word, which is Apoſtolical Tradition, let theſe enſuing Teſtimonies be heard.

Fathers for this Point.

IN the ſecond Age, S. *Dioniſius* aſſerts the Communion of Infants under one kind, *l. de Eccleſ. Hierarch. c. ult. prope finem*, See alſo c. 4.

In the third Age, *Tertullian* tells us, it was then a cuſtom to carry the *Euchariſt* home to their houſes for private Communion (*l. ad Uxorem*) which could be done but under one kind, becauſe *Chalices* were not permitted to be in Lay-mens houſes, S. *Athanaſius Apol. 2, cont. Arianos.*

In the ſame Age, S. *Cyprian* affirms, it was given to Infants and to the Sick in one kind only, *Serm de lapſis num.* 10.

In the fourth Age, S. *Ambroſe* aſſerts, They kept the *Euchariſt* after Conſecration, and that his

his Brother *Satyrus* in a Shipwrack, was miraculouſly delivered from the Waters, by having the *Euchariſt* tyed about his Neck in a ſtole, *Orat. de obitu* Satyri.

In the ſame Age, *Euſebius* teſtifies; They were wont to ſend the Sacrament by Sea into far Countries, *l. 5. Hiſtor.* Which could not be done but under one kind.

In the fifth Age, S. *Auſtin* teaches the practice of Communion under one kind for Infants. *l. adverſ. Julian. Pelag. c. 4. prope finem. & tom. 2 Epiſt. 106. poſt medium.*

In the ſame Age, it was ſo indifferent a thing for the Laity to Communicate either under one or both kinds, that the *Manichees* (who held Chriſt had no true Blood, and that Wine was the Gall of the Devil, and therefore would not receive the Cup) lurked among *Catholicks*, by communicating under the form of Bread only, and could not be diſtinguiſhed from them, till Pope *Leo* the firſt made a ſpecial Edict, commanding all the Laity to receive once a year under both kinds, and that at the publick Communion of *Eaſter*, by which means he detected the ſaid *Manichees*, and excluded them from the *Catholick* Communion. See *Leo Serm. 4. de Quadrageſ.* and *Baronius Annals Anno 490. num. 21, 22.*

The Council of *Cleremont*, under Pope *Urban* the ſecond, Decreed againſt an abuſe of dipping the Bread in the Cup, *That no Man ſhould Communicate of the Altar, unleſs he took the Bread apart; and the Cup in like manner; unleſs thro' neceſſity or caution* (as in caſe of Sick and Infants) *Can. 28. Anno Dom. 1095.*

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The Council of *Conſtance* had Decreed againſt all ſuch, as raſhly preſume to ſay, *That Chriſtian People ought to receive the Sacrament under both kinds*, &c. *That, as the cuſtom of the Laity's receiving under the form of Bread only, had been lawfully brought in for avoiding ſome dangers and ſcandals, and very long obſerved*, &c. *So it ought to be held for a Law, which it is not lawful to reject, without the Churches Authority*, Seſſ. 13. 14. *Anno Dom.* 1415. The Council of *Baſil* has defined the ſame. *Seſſ.* 30.

OBJECTIONS Solved.

Obj *DRrink ye all of this*, S. Mat. 26.

Anſw. That was only ſpoken to the Apoſtles whom he made Prieſts, none elſe were preſent; *And they all drank*, S. Mark 14. That thoſe words concerned not the Laity, but the Apoſtles only, appears in S. *Luke*, who has expreſt it thus; *Take it, and divide it amongſt you*, S. Luke, 22, 17.

Obj. *Do this for a commemoration of me*, S. Luke c. 22. 1 Cor. 11.

Anſw. By thoſe words Chriſt made his Apoſtles Prieſts, and gave them power to Conſecrate his Body and Blood, as he had there done, which cannot appertain to the Laity; unleſs perhaps you would have them Prieſts alſo, and then we ſhall have Prieſts enough. Beſides, S. *Luke* has thoſe words after the Conſecration of the Bread immediately, not after the Conſecration of the Cup, and S. *Paul* has them abſolutely after the Conſecration of the Bread, but conditionally only after the Conſecration of the Cup, and with limitation, *Do this as often as ye ſhall drink, in commemoration*

tion of Me, both which circumſtances rather evince a non-neceſſity of Communion under both kinds, than otherwiſe,

Obj. *Chriſt ordained it in both kinds.*

Anſw. True; but preciſe Inſtitution, as hath been proved, obliges not all Men to do all that was inſtituted; beſides, it was inſtituted not only for a Sacrament, but a Sacrifice; and ſo I grant both kinds are requiſite to make a perfect repreſentation of the Body and Blood of Chriſt, as actually divided on the *Croſs*; and therefore Prieſts have a command to receive it in both kinds, but not the Laity, to whom it appertains not to Sacrifice.

Obj. *Unleſs ye eat Fleſh of the Son of Man, and drink his Blood, you ſhall have no life in you.*

Anſw. Such as deny the real preſence of Chriſts Body in the *Euchariſt*, ſay, that Chapter concerns not Oral and Sacramental, but only mental, and Spiritual Communion; and ſo nothing to your purpoſe. But to ſuch as allow the real preſence with us, I anſwer, This imports a obliging the whole Church; but not each particular Man, and ſo it is fulfilled by the whole Church, by Prieſts receiving in both kinds, and by the Laity receiving in one, or both, as it is appointed.

It is not ſaid, *unleſs every one*, &c. *but unleſs ye eat*, &c. So when Chriſt ſaid, *Go ye teaching all Nations, Baptizing them*, &c. He did not command every particular Apoſtle to teach and baptize all Nations, (that were impoſſible) but that it ſhould be done among them, according to their ſeveral allotments. So in the old Scripture we read, *Ye ſhall circumciſe the fleſh of your Foreſkin*, Gen. 17. 11. *And let every one take a*

Lamb, &c. *the whole multitude of the Sons of* Iſrael *ſhall Sacrifice it*, Exod. 12, 3, 6. Theſe were precepts obliging the whole Synagogue, but not each particular Man; every one was not bound to circumciſe, but ſuch only as were deputed for that Office; nor was every obliged to ſacrifice the Lamb, but only the Father or chief of every Family. The reaſon of this is given us by S. *Auſtin*, Becauſe *the moral precepts of Chriſt oblige all, and each particular Man of the ſame ſtate or calling, his Sacramental precept's not ſo; but the whole multitude only, according to their different callings and capacities.* That nothing can be proved out of this Chapter for the neceſſity of Communion in both kinds, is evident, becauſe in three or four ſpecial Texts it affirms one kind to be ſufficient to Salvation, *v.* 50, 52, 58.

Obj. *Let a Man prove himſelf, and ſo let him eat of this Bread and drink of this Cup, for he that eats and drinks unworthily, eats and drinks damnation to himſelf*, 1 Cor. 11, 28. You hear S. *Paul* enjoyns you both.

Anſw. This probation, or tryal of our ſelves, is neceſſary for all ſorts of Men, and at all times, as often as they communicate, and therefore he extends his ſpeech to all, as well Prieſts as Laiks; That he knew it to be Lawful for the Laity to receive under one kind only (if holy Church ſhould be ſo commanded) is evident by the precedent verſe, in which he ſays, *For whoſoever ſhall eat this Bread, or drink this Cup of our Lord unworthily*, (the *Greek* word is thus) *he ſhall be guilty of the Body and Blood of our Lord*, v. 27. And after the Conſecration of the Bread, he ſays abſolutely, *Do this for a commemoration of me*: But after

after the Consecration of the Cup, he says, *Do ye this*, (not absolutely, but with a limitation) *as often as ye drink, for a commemoration of me*, v. 26. So to intimate, that it was not necessary for all sorts of Communicants, or at all times, to receive the Cup.

Obj. *By denying them the Cup, you rob the Laity of the Blood of Christ.*

Answ. No; there is both Body and Blood, whole Christ under either kind: his Body and Blood cannot be now divided; for he is now immortal and impassible, he cannot die, nor suffer any more, *Rom.* 6. And as the Church heretofore commanded the Laity to receive in both kinds, so to exclude the *Manichees* (*who held the Cup to be unlawful, and not the Blood of Christ, but the Gall of the Devil*) from the Communion of the Faithful; so now she commands them to receive under the form of Bread only, to exclude and detect such Hereticks as hold that whole Christ is not under either kind.

Obj. *The Cup is the Legacy of Christ to his Church, and therefore belongs to all.*

Answ. No, it is a part of his Will or Testament, and the Will is not his Legacy. His Legacy was everlasting life. *That being justified by Grace, we may be Heirs according to hope of everlasting life*, Rom. 8. 17. Or if you will needs have the Cup a Legacy, at least it was but a part of his Legacy, and appertains not to all by any precept or necessity, but to those only to whom the Overseers of his Will (the Pastors of the Church) have been appointed to deliver it.

Obj. *S.* Cyprian *says, The Law forbids the the eating of Blood, the Gospel commands it*, de Cœno Dom.

Anſw. This is againſt, not for you. He ſpeaks of eating, not of drinking; if you will have it underſtood of drinking; I anſwer, it commands Prieſts, but not the Laity.

Obj. *S.* Auſtin *ſays, All that will have life, are exhorted to drink Blood,* q. 57. in Levit.

Anſw. Council is no command, and you muſt note here, that whenſoever the Fathers ſay the Laity have a right to the Cup, and ought to receive it, they ſpeak of times in which the Church ſo appointed and commanded, which is not againſt us.

Obj. *The Prieſt receiving in both kinds, receives but one whole Sacrament; Therefore both kinds belong to the integrity of the Sacrament.*

Anſw. I grant the antecedent, but diſtinguiſh the conſequence, therefore both kinds belong to the integrity of the Sacrament, and make but one whole Sacrament, when they are taken together, and ordered to one refection, I grant; of neceſſity, always, or when they are taken apart, I deny. For ſo either kind is an entire and perfect Sacrament of it ſelf. So many diſhes of Meat, if eaten of together, and ordered to one refreſhing, make but one Meal, but eaten of at ſeveraal times, and ordered to divers refections, they make ſeveral whole meals. Chriſt ordained both kinds, and left it in the power of his Church, to make them one or two diſtinct matters of the Sacrament, as the neceſſity of times and perſons ſhould require.

ARTICLE

ARTICLE XIII.

Of the unbloody Sacrifice of the Maſs.

EXternal Sacrifice, properly ſo called, is a worſhip that belongs to none but God; and hence it is, the Devil has been long endeavouring, by Hereticks and Sectaries, utterly to aboliſh the Maſs, (the daily Sacrifice of Chriſtians) which Antichriſt in the later days ſhall take away, Dan. 11. 31. The thing offered and ſacrificed in the Maſs, we have already demonſtrated to be the Body and Blood of *Jeſus Chriſt*, true God and Man, under the outward forms of Bread and Wine. And, for the action, by which it is Sacrificed to God, which chiefly is diſcuſs'd in this Article, you are to note.

1. That by the word Sacrifice in this place we underſtand not a Sacrifice in general, or improperly ſo termed (ſuch as are all the actions of the mind, or any work of Virtue whatſoever) but a ſpecial Sacrifice, truly and properly ſo called.

2. That the Sacrifice of the Croſs is an abſolute, bloody, and general Sacrifice, propitiatory for the ſins of the whole World, but the Sacrifice of the laſt Supper, or the *Maſs*, is a repreſentative, unbloody, and particular Sacrifice, applying the ſaid general and Bloody Sacrifice to Us.

OUR Tenet is, *That the Oblation of our Lords laſt Supper, or the* Maſs, *is a true and proper unbloody Sacrifice, and propitiatory for ſins.*

THE FIRST ARGUMENT.

1. A commemorative Sacrifice is the oblation of a ſenſible thing made to God, teſtifying (by force of Divine inſtitution) the ſupreme Dominion of God, and paſſion of Chriſt.
2. But Chriſt at his laſt Supper (and the ſame is done in the Maſs) made the oblation of a ſenſible thing to God, teſtifying) by force of his Divine inſtitution) the ſupreme dominion of God, and his own Death and Paſſion.
3. Therefore Chriſt at his laſt Supper (and the ſame is done in the Maſs) offered a true and proper commemorative Sacrifice.

The *Major* is manifeſt of it ſelf, and allowed by all.

The *Minor* is proved; becauſe Chriſt at his laſt Supper made the Oblation of his Body and Blood to God for Us, under the viſible forms of Bread and Wine, *This is my Body* (ſaith he) *which is given for you*, St. Luke 22. 19. He did not ſay, *which is given to you* (though he alſo gave it to them as a Sacrament) *but which is given for you*; (to ſhew, he firſt offered it to God for Them, a Sacrifice.) *This is my Blood which is ſhed for many to the Remiſſion of Sins*, St. Mat. 26. 28. It repreſents the ſupreme dominion of God, becauſe the things offered are broken, ſhed and deſtroy'd, according to the outward Forms; to ſhew his power over Life and Death. It teſtifieth the Paſſion of Chriſt by force of his own inſtitution; *Do ye this* (ſaith he) *for a Commemoration of me*, St. Luke 22.

A SECOND ARGUMENT.

1. *Christ is a Priest for ever according to the order of* Melchisedeck, Heb. 11. 15. 17.
2. But the order of *Melchisedeck's* Priesthood consisted principally in this, That he offered to God the pacifick and unbloody Sacrifice of Bread and Wine.
3. Therefore Christ at his last Supper offered to God the pacifick and unbloody Sacrifice of Bread and Wine.

The *Minor* (which only requires proof) is proved, *And* Melchisedeck *King of* Salem *brought forth Bread and Wine, and he was sacrificing to the most high God,* Gen. 14. 18. The Hebrew word is *Cohen Leel,* which word *Cohen* (as often as it is joyned with a Dative case in Holy Scripture, as it is here (signifies the Participle Sacrificing and not the Substantive, a Sacrificer.

The Consequence is confirmed, because a similitude in the rite of Sacrificing is that which chiefly pertains to the similitude of Priesthood.

A THIRD ARGUMENT.

1. To offer God a propitiatory Sacrifice, is no thing else, but to offer an Host to God for the Remission of Sins.
2. But Christ at his last Supper offered an Host to God for the Remission of Sins, as I have proved:
5. Therefore Christ at his last Supper (and the same is done in the Mass) offered a propitiatory Sacrifice.

A Fourth ARGUMENT.

3. What Christ did in the Oblation of his last Supper, he gave his Apostles and their Successors both Power and Command to do.

2. But Christ in the Oblation of his last Supper offered to God a true and proper Commemorative, and unbloody Sacrifice: (as hath been proved by the first and second Arguments:)

3. Therefore he gave his Apostles and their Successors (that is, all lawful Priests) both Power and Command to offer unto God a true and proper Commemorative, and unbloody Sacrifice.

The *Major* is proved, *Do ye this* (which I have done) *for a Commemoration of me*, *St.* Luke 22. 1. Cor. 11. How long this Power was to last, and this Command to be in force, *St. Paul* has taught Us, *As often ye shall eat this Bread and drink this Cup, ye shall declare the Death of our Lord until he come*, 1. Cor. 11. 16. Which words have been expounded by three general Councils, to signifie, that we do not worthily eat the Bread, and drink the Cup of our Lord, unless we first denounce his Death, by the Consecration and unbloody Sacrificing of his Body and Blood, 1. *Ephesine.* 2. *Chalcedon.* 3. *Constantinopolitan* Councils.

The Consequence is established, because Christ could not be truly called *Priest for ever according to the Order of* Melchisedeck, (Psal. 109. Heb. 5. 10. and Heb. 6. v. last) unless he had ordain'd some unbloody Sacrifice, which was to last to the end of the World, and to be offered by inferior Priests, Subordinate to, and succeeding him in his unbloody Priesthood, seeing his Bloody Priesthood ceased at his Death; neither could that return after his Resurrection, because it was incompatible with his immortality.

Add to this that of *Malachy* 1. 10, 11. *From the rising of the Sun, even to the setting, great is my Name*

Name amongſt the Gentiles, and there is Sacrificed and Offered to my Name in every place a clean Oblation. The Hebrew word is *Mincha*, which in Scripture always ſignifies (when offered unto God) a proper and unbloody Sacrifice; and cannot otherwiſe he verified, then by the Prieſthood of the new Law, and the unbloody Sacrifice of the Maſs; without which having taken away all the Sacrifices of the old Law, Chriſt had not increaſed, but diminiſhed his Fathers honour. Thus the Doctors and Fathers of the Church proved the Eternity of our Saviours Prieſthood, againſt the Jews, which Sectaries endeavour to rob him of.

Fathers for this point.

IN the firſt Age *St. Andrew*; *I daily Sacrifice an immaculate Lamb to Almighty God, who (when he is truly Sacrificed, and his Fleſh truly eaten) remain whole and alive.* In the Book of *St. Andrew's* paſſion, written by his own Diſciples, with *Surius.*

In the ſame Age S. *Ignatius*, *S. Peters* Scholar; *They* (the Saturnian Hereticks) *admit not* (ſaith he) *of Euchariſts and Obations, becauſe they confeſs not the Euchariſt to be the Fleſh of our Saviour, who ſuffered for our ſins,* In Ep. ad *Simonium* citat. apud Theodoret. Dial. 3.

In the ſecond Age *Irenæus*; *How can they be aſſured, the Bread in which thanks are given* (a pacifick Sacrifice) *is made the Body of our Lord, and the Chalice his Blood, if they acknowledge him not to be the Son of the maker of the World,* lib. 4. cap. 57.

In the third Age Origen; *You think your ſelves guilty, and worthily, if any part of the conſecrated*

ted Hoſt be loſt through your negligence, Homil. 13. in Exod.

In the fourth Age *Epiphanius*; *Never ſhall you find our Lord or his Apoſtles, or the Fathers ſay, that the unbloody Sacrifice which is offered by the Prieſts in an Image, but his very Body and Blood.* In diſputat, cum *S. Greg.* in 7. Synod. general. action. 6. tom. 3.

In the ſame Age *St. Chryſoſtome*; *The Wiſe men worſhipped him in the Manger, thou ſeeſt him not in the Manger, but on the Altar,* &c: *And the Spirit abundantly powred out on the Sacrifice preſented there,* in 1. ad Cor. And in another place; *In regard it is offered in many places, be there many Chriſts? No: for as he who is every where offered, is one Body, and not many Bodies, ſo the Sacrifice is one,* Homil. 17. in Epiſt. ad Heb.

In the ſame Age *St. Hierome*; *He is the inviter, and the Bancquet, we drink his Blood,* &c. *And in his Sacrifices we daily preſs rudily ſweet Wine from the true Grape,* q. 2. Ep. ad Hædiber.

In the ſame Age *St. Ambroſe*; *When we Sacrifice, Chriſt is preſent,* in cap. 1. *S. Luke.* And in another place; *Though Chriſt is not ſeen to offer now, yet he himſelf is offered on Earth when the Body of Chriſt is offered; nay he himſelf is manifeſt to offer in us, whoſe ſpeech doth ſanctify the Sacrifice which is offered,* in Pſalm 38.

In the fifth Age *St. Auguſtine*; *When now we ſee this Sacrifice offered to God in every place by the Prieſthood of Chriſt according to the order of* Melchiſedeck, *and the Jews of Sacrifice to ceaſe, why do they yet expect another Chriſt?* Tom. 5. de civitat. Dei. cap. 35. And (l. 9. Confeſſ. c. 3.) He tells Us, *His Mother* Monica *deſired on her Death-bed,*

Bed, that Memoirs should be made of her at the Altar, from whence she knew the Holy Sacrifice to be dispensed, wherewith the Indictment against us was bloted out.

The first *Nissene* Council decrees, *By Faith let us understand the Lamb of God, who taketh away the sins of the World, to be placed on the sacred Table, to be Sacrificed by the Priests unbloodily*, &c. l. 3. Decret de divina Neusa. Anno Dom. 315.

OBJECTIONS SOLVED.

Obj. When Christ said, *This is my Body which is given for you. This is my Blood which is shed*, &c He spake only of what was given, and shed on the day following on the Cross.

Answ. No, He spake of what he himself there gave and shed at his *Last Supper*, commanding his Apostles to do the same, *Do ye this*, &c. They were not commanded to give his Body, or shed his Blood the day following on the Cross; the words are, *which is given, which is shed*, in all the *Greek* and *Syriack* Bibles, as also in your *English* Versions. And S. *Paul* hath prevented that evasion by saying, *This is my Body which is broken* (unbloodily sacrificed) *for you*, 1 Cor 11, 24. and S. Luke 22. also by saying, *This is the Chalice the New Testament in my Blood, which* (Chalice) *is shed for you*, S. Luke 22, 20, So the *Greek* Text hath it. His Body was not broken on the Cross, (*They did not diminish any Bone of him*, S. John c. 19.) but only at his *Last Supper* under the outward form of Bread neither was his Blood shed out of the Cup on the Cross, but only the night before, under the form of Wine. This Argument

was

was uſed by S. *Chryſoſtom*, *Theophylaſt*, and *Ecumenius*, above a thouſand years ago, to prove the *Maſs* a true unbloody Sacrifice, in 1 *Cor.* 10, 16.

Obj. *The vulgar* Latine *Edition reads*, which ſhall be given or broken, which ſhall be ſhed.

Anſw. True, and this proves, that it was not only thus given and broken at his *Laſt Supper*, but alſo to be given, broken, and ſhed by his Apoſtles and their Succeſſors, to the end of the World; which we acknowledge. This does not prejudice the *Greek* and *Syriack* Texts.

Obj. *Chriſts Body is not broken in the* Euchariſt, *nor his Blood ſhed.*

Anſw. Bloodily, viſibly, or in its own form, I grant unbloodily, repreſentatively, and in the form of Bread and Wine, I deny. *The Bread which we break, is it not a participation of the Body of our Lord?* 1 Cor. 13, 16. And his Blood, as under the form of Wine, was ſhed, and power'd out of the Cup, in a Sacramental and unbloody way. A further conviction of this verity is, becauſe Chriſt at his *Laſt Supper*, inſtituted and ſealed as his laſt Will and Teſtament. *This is the* Chalice, *the New Teſtament in my Blood, St.* Luke 22. *This* Chalice *is the New Teſtament in my Blood*, &c. 1 Cor. 11, 15. Now a Teſtament cannot be made betwixt God and Man, without ſhedding of Blood. *Neither was the firſt* (Teſtament) *dedicated without Blood*, Heb. 9, 18. And again, *Without ſhedding of Blood there is no remiſſion*, v. 22. Therefore at his *Laſt Supper*, Chriſt ſhed his Blood, at leaſt in an unbloody manner.

Obj. *Chriſt entered once by his own Blood into the Holies, Eternal Redemption being found*, Heb. 9. v. 12.

Anſw.

Anſw. True, he entered once, and but once, by his own Blood, bloodily ſhed, and to redeem us, but often by his own Blood ſhed unbloodily, and to apply the Redemption to our Souls. Firſt by himſelf at his *Laſt Supper*, the reſt by his Miniſters on the Altar, where he is ſacrificeth inviſibly, They viſibly; They as the inſtruments, He as the principal cauſe.

Obj *If we ſin willingly, after the knowledge of truth received, now there is not an* Hoſt *for ſin*, Heb. 10. v. 26

Anſw. He ſpeaks only there of ſuch as Apoſtatize from the Faith, and forſake the true Church, out of which there is no true Sacrifice: ſo all the Fathers expound this place, and this is not againſt us.

Obj. *Chriſt offered one* Hoſt *for ſins*, Heb. 10, 12. *By one oblation he hath conſummated for ever them that he ſanctified*, v. 14.

Anſw. The Hoſt of Oblation is one and the ſame on the Croſs, and all the Altars of the World, though the manner of Offering be divers, there bloody, here unbloody; And whereſoever S. *Paul* ſays, that *Chriſt offered himſelf once, or but once*, He apparently ſpeaks of the bloody Offering.

Obj. *If a living thing be ſacrificed, it muſt be killed.*

Anſw. If it be ſacrificed in its own proper form, I grant; if in the form of an inanimate thing (as the Body of Chriſt is in the *Euchariſt*) I deny.

Obj. *The bloody Sacrifice was ſufficient for all; therefore the unbloody is ſuperfluous.*

Anſw. I grant the antecedent, but deny the conſequence, For though the bloody Sacrifice

was ſufficient for all, unleſs it be applied to Us by the unbloody.

Obj. *The Euchariſt is a commemeration of the Bloody Sacrifice; Therefore not a Sacrifice it ſelf.*

Anſw. Your Antecedent is true, but your Conſequence falſe. All the unbloody Sacrifices of the old Law were true and proper Sacrifices themſelves, and yet commemorations or repreſentations of the unbloody Sacrifice of the laſt Supper, which was to come. The ſame thing in one time or circumſtance may commemorate and repreſent it ſelf as in another.

Obj. *You equalize the Sacrifice of the Maſs, to the Sacrifice of the Croſs.*

Anſw. No, we do not, ſpeaking of the action of the Sacrifice; for we confeſs the Sacrifice of the Croſs to be an abſolute Sacrifice, and propitiatory for the ſins of the whole World, in order to Redemption; but the Sacrifice of the Maſs is only a particular repreſentative and applicatory Sacrifice, and hath its worth and efficacy from it.

Ob. *Chriſt remains a Prieſt for ever: therefore all Prieſthood is tranſlated into him alone.*

Anſw. I deny the Conſequence; for he is not only a Prieſt, but a *High Prieſt for ever according to the order of* Melchiſedeck; And therefore muſt have others under him, to the Worlds end (as hath been proved) of the ſame order.

Obj. *If Chriſt be a Prieſt for ever, he Sacrificeth for ever.*

Anſw Inviſibly, and by his ſubordinate Miniſters, I grant; ſo Chriſt Baptizeth, Teacheth, and Governs the Church for ever, inviſibly, and by his Miniſters; by Himſelf, I ſay, inviſibly, by Them viſibly.

Obj.

Obj. St. *Paul knew nothing of unbloody Sacrifice, otherwiſe doubtleſs he had mention'd in his Epiſtle to the* Hebrews.

Anſw. Yes, he did; for he ſays the Prieſts offered for ſins. *An unbloody and bloody offerings,* Heb 5. 1. cap. 8. ver. 3. c. 9. v. 9. And for the unbloody Sacrifice of the new Law, he hath given ample Teſtimony in his firſt Epiſtle to the *Corinthians,* above cited. 'tis true, in his Epiſtle to the *Hebrews* he did not diſpute with the *Jews* concerning the unbloody Sacrifice of the new Law, becauſe they would not yet believe the Bloody, and therefore it was requiſite he ſhould as yet conceal this greater miſtery from them: this was the reaſon, why ſpeaking to them of Chriſt, *as High Prieſt for ever according to the order of* Melchiſedeck, he ſaid, *Of whom we have great ſpeech, inexplicable to utter, becauſe ye are become weak to hear,* Heb. 5. 11.

Obj. St. Paul proves, *That the Jews Sacrifice of expiation did not cleanſe from all ſin, and make the Offerers thereof perfect, becauſe it was repeated yearly*; Therefore the Sacrifice of the Maſs, which is ſo often repeated, is not propitiatory for ſin.

Anſw. I grant the Antecedent: The Jews yearly Sacrifice of expiation was not propitiatory for all ſin paſt, preſent, and to come, as the Sacrifice of the Croſs was, otherwiſe it could not need to have been yearly repeated or to be offered more then once, yet I deny the Conſequence; for though the Sacrifice of the Maſs be not propitiatory for ſins to come, or in order to Redemption, yet it applies the Sacrifice of the Croſs to Us, and is propitiatory for ſins paſt, if truly ſorrowed for:

and as we are daily prone to ſin, ſo need we a daily Sacrifice for ſin.

St. *Pauls* principal intent in his Epiſtle to the Hebrews, was to ſhew the Jews, that no Sacrifice of the old Law was general, and propitiatory for all ſin, or able to reconcile the whole World to God, as the Sacrifice of the Croſs was; ſo that it had been impertinent for him to have diſputed there of the unbloody Sacrifice of the Maſs, which is not of ſuch univerſal force or efficacy.

Obj. *Where there is remiſſion of ſins, now there is not an Oblation for ſins*, Heb. 10. 18.

Anſw. Where there is a general remiſſion of ſins, ſuch as was on the Croſs, now there is not a general Oblation for Sins, ſuch as was there made, I grant. Now there is not a particular and applicatory oblation for ſins, ſuch as is made in the Maſs. I deny. Or thus, now there is not a Bloody Oblation for Sins, or with yearly change of the Hoſt, I grant: Now there is not an unbloody Oblation for Sins, made always with one and the ſame Hoſt, I deny, and ſo doth St. *Paul*, ſaying in the perſon of Chriſt, *This is my Body which is broken* (unbloodily Sacrific'd) *for you*, &c. *Do ye this for a commemoration of me.* 1 Cor. 11.

ARTICLE XIV.

Of the Liturgie, and publick Prayer in an unknown Tongue,

OUr Tenet is, *That though it be not of Divine Command, yet it is good, lawful, and expedient*

dient for the Maſs, or publick Liturgie of the Church, to be in a Tongue not generally underſtood by the People, proved thus.

THE Firſt ARGUMENT.

1. What the Apoſtles did and practiſed in this behalf, is good, lawful, and expedient for Us to do, and practiſe.
2. But their Liturgies were in ſacred Languages, and ſuch as were not generally known by all the Nations they converted.
3. Therefore it is good, lawful, and expedient for our publick Liturgies to be in ſacred Languages and Tongues not generally underſtood by all the Nations they are uſed in.

The *Major* is evident of it ſelf.

The *Minor* is proved, becauſe their publick Liturgies were all in *Hebrew*, *Greek*, *Syriack*, or *Latine*, as is manifeſt in Hiſtory, which were not the generally known Languages of all, nor half the Nations by them converted. And the like argument holds in the Fathers of all ſucceeding Ages, whoſe publick Liturgies were for the moſt part in *Hebrew*, *Greek*, or *Latine*.

A Second ARGUMENT.

1. That which is Prais'd in Holy Scripture, and may be proved by Scripture to be both pleaſing to God, and profitable to our Souls, is good, lawful, and expedient for Us to practiſe.
2. But Prayer in an unknown Tongue (ſpeaking in general) is prais'd in Holy Scripture, and may be proved by Scripture to be both pleaſing to God, and profitable to our Souls,

3. Therefore Prayer in an unknown Tongue (ſpeaking in general) is good, lawful, and expedient for us to practiſe.

The *Major* is more evident then to need proof.

The *Minor* is proved; *He that ſpeaketh with Tongue* (unknown) *ſpeaketh not to men, but to God; for no man heareth, but in Spirit he ſpeaketh miſteries*, 1 Cor. 14. 2. *I would have you all to ſpeak with Tongues, but rather to propheſie*, v. 5. *Thou indeed giveſt thanks well* (in an unknown Tongue) *but the other is not edified*, verſ. 17. *If I pray with Tongue* (unknown) *my Spirit prayeth, but my underſtanding is without fruit*, verſ. 14. *I will pray in the Spirit* (in a Tongue unknown) *and I will pray in the underſtanding* (in a Tongue unknown) verſ. 15. *To ſpeak with Tongues forbid ye not*, v. 40. Why then are Sectaries ſo bold to do it?

A Third ARGUMENT.

1. In matters of Diſcipline and Government, where God hath commanded nothing, the Command of the Church ought to be followed and obeyed.
2. But God hath commanded nothing concerning the Language of the publick Liturgie.
3. Therefore as to the Language of the publick Liturgie, the command of the Church ought to be followed and obey'd which ordains it to be in Sacred Languages.

The *Major* is proved, becauſe, under God, ſhe is our Chief Miſtreſs, Lady, and Governeſs, *If he will not hear the Church, let him be to thee as the Heathen, and the Publican*, S. Mat. 18. 18.

The *Minor* ſhall be proved by the ſolution of Objections.

Fathers

Fathers for this Point.

IN the ſecond Age St. *Dionyſius* tells Us, *The Sacred Miſteries were kept ſecret from the commen People*, Eccl Hierarch. c. 1. A certain proof they were not celebrated in the common Languages of the People,

In the third Age St *Cyprian* teſtifies, *the publick Liturgie was in Latin*, In Expoſit. Orationis Domin. num. 13.

In the Fourth Age St. *Hierome* affirms. *all the Eaſtern Church was ſerved in Greek, and uſed St.* Baſils *Greek Liturgie*, Præfat. in Paralip.

In the fifth Age St. *Auguſtine* witneſſes, *That all the Weſtern Church was ſerved in* Latin, *and uſed the* Latin *Liturgie*. De don. perſe. c. 13. de Doct. Chriſtian. l. 2. c. 13. in Pſal. 123. & Ep. 173.

OBJECTIONS SOLVED.

Ob. IF *I come to you ſpeaking with Tongues* (unknown) *what ſhall it profit you?* 1. Cor. 14. 6. And again, *If then I know not Virtue of the Voice, I ſhall to be him to whom I ſpeak Barbarous, and he that ſpeaketh Barbarous to me*, v. 11. And a third time, *So you alſo ſpeak with a Tongue, unleſs you manifeſt Speech, how ſhall that be known that is ſaid, for you ſhall be ſpeaking unto the Air?* verſ. 9.

Anſw. St. *Paul* in thoſe places ſpeaks only againſt the publick uſe of Strange Tongues miraculouſly inſpired, and not intelligible, but by the ſpecial Gift of Interpretation, not againſt Tongues gotten by induſtry, and well underſtood by the more learned ſort of all Nations, ſuch as *Greek* and *Latine* are: Beſides, he only ſpeaks there againſt ſpeech addreſſed to the People by way of

exhortation, and inſtruction, in ſtrange Tongues, not againſt ſpeech in unknown Tongues, which is addreſſed to God only by way of Prayer, ſuch as the publick Liturgy is, that he allows, at leaſt in general Terms, as you have heard. That this is St. *Pauls* ſcope and mind, appears partly by the very Texts objected; for it follows in the firſt of them, *What ſhall I profit you, unleſs I ſpeak to you in Revelation, or in Knowledge, or in Propheſie, or in Doctrine*, ver. 6. And a little before, *For he that Prophecieth ſpeaks to men, unto edification, and exhortation, and inſtruction*, verſ. 3. So that this makes nothing againſt Us.

Obj. *He that ſpeaketh with Tongue* (unknown) *let him pray that he may interpret*; the ſame Epiſt. ver. 13.

Anſw. This concerns neither Prayer, nor the publick Liturgie, but exhortation; and if it did concern Prayer, our anſwer would be, Our publick Liturgie is well underſtood by all the Prieſts, and well interpreted for the Laity, word by word, many hundred years ago.

Obj. *If thou bleſs in Spirit* (a Tongue unknown) *he that ſupplieth the place of the Vulgar, how ſhall he ſay*, Amen? *Becauſe he knows not what thou ſay'ſt*, 1. Cor. c. 14. verſ. 16.

Anſw. He ſpeaks there only againſt Extemporary Prayer in an unknown Tongue, and that not interpreted, not againſt ſet form of Prayer in an unknown Tongue (ſuch as the publick Liturgie is) and that expounded and approved by the Church; to this the Clark may boldly ſay, *Amen*. Let him explicate his own meaning: *He that ſpeaketh with Tongue let him pray that he may interpret*, ver. 12. *And if there be no Interpreter, let him hold his*

peace

peace in the Church, and let him ſpeak to God and himſelf, verſ. 28. This is not our caſe, our publick Liturgie hath many great and good Interpreters. Our exhortation and inſtruction of the People, (as alſo our extemporary Prayer, addreſſed to them before Sermons, or after,) is always in the known, and common Language of the People.

And for your better apprehenſion of the grand abuſe of Proteſtants, in urging theſe Texts to the People, againſt the publick Liturgie in an unknown Tongue, pleaſe to note.

Firſt, there is not any one Text or Word in all that Chapter, concerning the publick Liturgie, or ſet from of Prayer, which is addreſſed to God only, but meerly concerning exhortation and inſtruction of the People, and extemporary Prayer addreſſed to them in an unknown Tongue; That, and only That is there forbidden, not abſolutely, but with limitation, *If there be no Interpreter.*

Note *Secondly*, That the Laity in our Church are not commanded to pray in an unknown Tongue, but have their Offices and Devotions in their own Vulgar Language, and ſuch as will, may alſo have the Maſs tranſlated for them, and pray in the ſame words with the Prieſt; what then is here to be complained of? By keeping the Liturgie in the Sacred Languages (which are the ſame in all Ages) it hath been kept free from the Corruptions, and Mutability of other common Languages; ſo that the whole Church is able to Judge of her own Liturgie, when any differences ariſe about it, which otherwiſe it could not.

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ARTICLE XV.

Of Sacramental Confeſſion, and Abſolution.

OUR Tenet is, *That true, and lawfully ordained Prieſt have a power from God to Bind, and looſe from Sins, and that the Laity are obliged to Confeſs their Sins to them, as alſo the Prieſts themſelves to one another.*

THE ARGUMENT.

1. If the Apoſtles were made Spiritual Judges by Chriſt our Lord, and had a power from him to Bind and Looſe from ſin, it follows by a neceſſary ſequel, that the Laity were obliged to Confeſs their Sins to them.
3. But the Apoſtles were made Spiritual Judges by Chriſt our Lord, and had a power from him to Bind and Looſe from Sin.
3. Therefore the Laity were obliged to Confeſs their Sins to them. And the ſame Argument holds in their Succeſſors, that is, all true, and lawfully ordained Prieſts.

The *Major* is proved; becauſe the very Inſtitution and inveſture of a power of Judicature in Superiours, infers a neceſſary command to all Inferiours, of giving obedience to ſuch power, otherwiſe the Inſtitution and inveſture were altogether vain and idle, neither could they abſolve them from what they know not.

The

The *Minor* is proved; *Amen I say to you, whatsoever ye shall bind on Earth, it shall be bound also in Heaven, and whatsoever ye shall loose on Earth, shall be loosed also in Heaven, S.* Mat. 18. v. 18. There he made them Judges. *Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained, S.* John 20. v. 23. There he gave them commission to remit sins. S. *Paul* gives testimony to his Master, saying, *God hath given us the Ministry of reconciliation, and hath put in us the word of reconciliation; for Christ therefore are we Legates,* 1 Cor. 5, 18, 19, 20.

Add to this the figures of the old Law, *The Judgement of the Leaprosy, which was a Type of sin, was committed to Priests only,* Levit. 13, 14.

The consequence is confirmed, *Confess your sins to one another, S.* James 3, 16. And *if we confess our sins, he is Faithful and Just to forgive us our sins,* 1 John 1, 9. You hear Confession is a necessary condition.

Fathers for this Point.

IN the second Age, S. *Clement*; *But if perhaps envy, or infidelity, or any other evil have crept hiddenly into any ones heart, let him, that hath a care of his Soul, not blush to confess these things to him that rules him, that he may be cured of him by the Word of God* (that is, the words of Absolution instituted by Christ) *and good Council.* And again, *St.* Peter *taught us to break the evil thought coming to our hearts upon Christ, and to manifest them to the Priests of our Lord.* Epist. 1. 2.

In the third Age, *Tertullian* represents those *who for humane bashfulness neglected to confess their sins,* l. de pœnetent.

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In the third Age, Origen; *There is by penance, the remission of sins, when he washeth his Bed with Tears, and blusheth not to tell of his sin to the Priest of our Lord,* Hom. 2. in Levit. *And again,* Peter *and* Paul, *and all such as have been placed in the Church after the Apostles, are all Physicians, to whom discipline of curing wounds hath been committed,* &c. *Because God wills not the death of sinners, but their repentance,* Hom. 1. in Psal. 37.

In the same Age, S. Cyprian, *Let every one of you, I beseech you Brethren, confess his sin, whilst he is yet in this life, whilst his Confession may be admitted, whilst every ones satisfaction and remission made by the Priests is grateful with our Lord,* Tract. de lapsis.

In the fourth Age, S. *Athanasius, If thy bonds are not yet loosed, commend thy self to the Disciples of Jesus; for there be those that can absolve thee, by the power they received from our Saviour, when he said, whatsoever ye shall bind,* &c. Serm. in illa verba, Invenietis pullum.

In the same Age, S. *Ambrose, Confess freely to the Priest the hidden secrets of thy Soul, and shew them, as thou wouldst thy hidden wounds to thy Physician,* Orat. in mulierem peccatricem.

In the same Age, S. *Hierome, As there* (in the old Law) *the Priest makes the Leaprous person clean, or unclean, so here the Bishop or Priest bindeth or looseth,* in c. 16. Mat.

In the fifth Age, S. *Augustine,* Our God *because he is pious and merciful, will have us confess our sins in this World, that we may not be confounded for them in the next,* Homil. 12. *And again, if a murder be committed by a* Catechumen, *it is washed away by Baptism; if by one Baptised, it needs*

Penance

Penance and Reconciliation, l. 2. de adulterinis conjug. c. 16.

The first *Cabilon* Council hath defined, *That their confession being made, Penance be enjoyned to penitents by Priests*, Can. 8. above 1000 years ago.

The Council of *Florence*, defined *Penance to be a Sacrament, and that the effect of it, is Absolution from sin*, Decret. super union. Jacobin. & Armen. Anno Dom. 1431.

The third Council of *Carthage* Decreed, *That the time of Penance should be appointed penitents by the arbitrement of the Bishop, according to the difference of their sins*, Can. 31. 1100 years ago.

OBJECTIONS SOLVED.

Obj. *CHrist gave the power to absolve from sins to none but his Apostles.*

Answ. He gave it immediately to them, and in them to their Lawful Successors, as he did also the power to Preach and Baptize. *Go ye teaching all Nations, Baptizing them*, was said immediately to none but the Apostles, but immediately to all true Priests. And so was that, *Receive ye the Holy Ghost, whose sins ye shall forgive, are forgiven.*

Obj. *Who can forgive sins but only God?*

Answ. 'Twas the *Jews* objection against Christ, S. *Mark* 2. Which he confuted with a Miracle, by healing the *Paralitique*, to prove that he had power even as Man to remit sins; and would bestow this power on Men: *For the multitude glorified God, who had given such power to Men*, (viz. in and through Christ,) S. *Mat.* 9. 8 'tis true, none but God can forgive sins of himself, or by

his own proper power, Mans power in this being only miniſterial, and delegated from Chriſt.

Obj. *Come unto me all ye that labour, S.* Mat. 11.

Anſw. In vain pretend they to come to Chriſt, who refuſe to come to his Miniſters, and to make uſe of ſuch means as he appointed for our coming to him; amongſt which Sacramental confeſſion, and Prieſtly Abſolution from our ſins is not the leaſt, as hath been proved. Some have rejected Baptiſm on the ſame ſcore; but ſuch as really intend to come to Chriſt, muſt not neglect or ſlight his conſtitutions.

Obj. *Pope* Innocent *the Third, was the firſt that ordained auricular Confeſſion.*

Anſw. Chriſt himſelf ordained it, nor had it ever otherwiſe been poſſible to have perſwaded the World to it: *Innocent* only determined the time of Confeſſion to be at *Eaſter*, or thereabouts. The *Jacobites Anno Dom.* 600 which was 600 years before his time, were condemned for holding Men ought to confeſs their ſins to God; and that confeſſion to a Prieſt was not neceſſary.

Obj. *You think then the Prieſt can ſave you, and pardon your ſins without Chriſt.*

Anſw. I doubt you wilfully miſtake: We think and know the Prieſt is able to do nothing in order to it, but as the Miniſter, and through the merits of Chriſt, and by commiſſion received from him.

Obj. *At leaſt you believe, (though your ſins be never ſo great and enormous) if you do but only confeſs them to a Prieſt, all is well again.*

Anſw. You are again in an unchariable miſtake. We believe, and are taught, that not only a faithful and ſincere confeſſion of our ſins to a Prieſt, but alſo hearty grief and ſorrow for them, with

with a ſtedfaſt purpoſe of amendment, and a deſire to make all poſſible ſatisfaction (by doing ſuch Penance as ſhall in the Sacrament be injoyned us) is requiſite for the remiſſion of them; and that if any of theſe things be wanting, as well our Confeſſion, as his Abſolution is of no validity.

Obj. *What needs all this, when the Pope for a little Money can give you a Pardon to commit what ſins you liſt for forty, or a hundred years together.*

Anſw. You ſlander very much: the Pope has no ſuch power, nor did he ever yet pretend to it: might he have all the Kingdoms of the Earth for doing it, he could not warrant us to commit any one ſin, we ſhould deride ſuch Pardons, ſhould he offer them, and look at them as horrid Blaſphemies. The Pardons you aim at, are only *Indulgences*, which concern not the remiſſion of ſins, but only the relaſe of Canonical Penances, or temporal puniſhments due to ſuch ſins, as have already been remitted by Pennance and Contrition.

Obj. *We do not read the Apoſtles exacted auricular Confeſſion of any.*

Anſw. Nor do we read they abſolved any, yet they did both, we have an Apoſtolical Tradition for it; otherwiſe they made void the Ordinance of Chriſt, or gave the mad Mans Abſolution, by abſolving from they know not what: and that, I hope, you will not charge them with.

Obj. *Chriſts Paſſion is ſufficient for all.*

Anſw. True, but not efficient, unleſs applied, and this is one effectual means of doing it.

ARTICLE XVI.

Of PUGATORY.

OUr Tenet is, *That there is a third place of temporal punishment, where some Souls are purged, and and punished after this life*; Which we prove thus.

The Argument.

1. By *Purgatory* we only understand a penal prison, or place of temporal punishment and payment after this life.
2. But there is such a penal Prison, or place of temporal punishment and payment after this life.
4. Therefore there is a *Purgatory*.

The *Major* is evident by the Churches declaration of her own meaning in it.

The *Minor* is proved; *Thou also in the Blood of thy Testament, hast let forth thy Prisoners out of the Lake wherein there is not Water*, Zach. 9. 11. (He speaks of Christ) *He shall sit as purging-fire, and shall purge the Sons of* Levi, *Mal. c.* 3.

The work of every Man shall be manifest, for the day of our Lord will declare it, because it will be revealed in fire, and the work of every one of what sort it is the fire shall try: if any Mans work abide, he shall receive a reward, (as Innocents, and Martyrs, and perfect Christians do, who go immediately to Heaven) *if ones works burn, he shall suffer loss, but himself shall be saved, yet so as by fire,*

1 Cor.

1 Cor. 3, 13, 14, 15. See a puging and puniſhing, yet ſaying fire. *Be at agreement with thy Adverſary betimes, whilſt thou art in the way* (in this life) *with him, leſt thy Adverſary deliver thee to the Judge, and the Judge deliver thee to the Goaler, and thou be caſt into Priſon,* Amen, *I ſay to thee, thou ſhalt not go out from thence, till thou repay the laſt Farthing, St.* Mat 5. 27. (A place of payment, and yet delivery at length.) *Some ſins ſhall neither be forgiven in this World, nor in the World to come. S.* Mat. 12, 32. Therefore ſome, according to our Saviour, are forgiven in the World to come, to wit, venial ſins.

That the guilt of temporal puniſhment may, and doth ſometimes remain after the guilt of ſin is pardoned, and the eternal puniſhment remitted, is proved by theſe examples of holy Scripture. Firſt, by *Adam*, who was caſt out of *Paradice* for ever, and had his whole poſterity puniſhed with concupiſcence, death, & many other miſeries, after his ſin of diſobedience forgiven him, by means of that only ſin. Secondly, by *David*, whoſe ſin of Adultery was puniſhed *with the death of his Child*, after his ſin had been remitted, 2 *Kings* 24. Thirdly, by *Mary*, *Moſes's* Siſter; who after her ſin had been forgiven her, injoyn'd a Penance for it of ſeven days, *Num.* 12. O *King* (*ſaith* Daniel) *Redeem thy ſins with Alms*, c. 4. *Do ye the worthy fruits of Penance. S.* Luke 3, 8.

Fathers for this point.

IN the ſecond Age *Tertullian*; *Seeing we underſtand that Priſon which the Goſpel demonſtrates to be places below, and the laſt farthing We interpret every fault ſhall there be puniſhed, by the*

delay of the Reſurrection, no man will doubt but that the Soul doth recompenſe ſomething in the places below, L. de anima c. 58.

In the third Age St *Cyprian*; *it is one thing, being caſt into Priſon, not to go out thence till he pay the utmoſt farthing, another preſently to receive the reward of Faith; one thing being afflicted with long pains for ſins to be mended, and purged long with Fire, another to have purged all ſins by ſufferings*, Epiſt. 52. ad Antonin.

In the Fourth Age, St. *Ambroſe*; *But whereas* St. *Paul* ſays, *yet ſo as by Fire, he ſhews indeed that he ſhall be ſaved, but yet ſhall ſuffer the puniſhment of Fire; that, being purged by Fire, he may be ſaved, and not tormented for ever, as the Infidels are with everlaſting Fire*, in c. 3. Epiſt. ad Cor.

In the ſame Age St. *Hierome*; *This is that which he ſaith, thou ſhalt not go out of Priſon till thou ſhalt pay even thy little ſins*, in c. 5. Mat.

In the fifth Age St. *Auguſtine*; *Neither could it be truly ſaid of ſome, That they are neither forgiven in this Life, nor in the Life to come, unleſs there were ſome, who though they are not forgiven in this Life, yet ſhould be in the Life to come*, l. 20. de civit. Dei c. 24. & l. 21. c. 13. And again, *With that tranſitory Fire whereof the Apoſtle ſaid*, He ſhall be ſaved, yet ſo as by Fire, *not capital, but little ſins are purged*, Serm. 41. de Sanctis. And in a third place, *He ſhall be ſafe, yet ſo as by Fire*; And becauſe it is ſaid, *He ſhall be ſafe, that Fire is contemned, yet that Fire ſhall be more grievous, then whatever a man can ſuffer in this Life. Purge me, Lord, in this Life, and make me ſuch an one as ſhall not need that mending Fire*, in Pſal. 37.

The

The Council of *Sens* has defined, *That the Fault by Penance being taken away, there often remains the guilt of Temporal punishment*, &c. *Which is to be purged by Fruits of worthy penance*, Decret. 12. An. Dom. 1431.

The Council of *Florence* has defined, *That such as shall die truly penitent in the charity of God, before they have satisfied for their Commissions and Omissions by worthy Fruits of Penance, their Souls are purged with purging pains*, Sess. ult.

OBJECTIONS SOLVED.

Obj. *THE impiety of the impious man shall not hurt him, at what day soever he shall be converted from his impiety.*

Answ. It shall not hurt him, so as to exclude him from grace, and Everlasting Life, I grant; but may make him guilty of Temporal Punishment.

Obj. *If the Tree fall to the North, or to the South, or in what place soever it shall fall, there it shall lie.*

Answ. North and South may signifie Hell and Purgatory (for ought you know,) and then nothing against Us; but if you will needs have it signifies Hell and Heaven, yet is not Purgatory excluded by that Text; for it allows of other places, *Or in what place soever it fall*, &c.

Obj. *Blessed are the Dead who die in our Lord; from henceforth now said the Spirit, they rest from their Labours, for works follow them*, Apoc. 14.

Answ. This may be understood of Martyrs only, who have no Purgatory. *Calvin* expounds, *Who die in our Lord; for our Lords cause*; but is rather spoken of the day of Judgement, when it is said from hence-

henceforth: and after, that there ſhall be no Purgatory.

Obj. *When he ſhall give ſleep to his Beloved, behold the inheritance of our Lord,* Pſal. 126.

Anſw. That may be meant of the peculiarly Beloved, who need no Purgatory; St. *Auguſtine* expounds it of the general Reſurrection, after which Purgatory ſhall ceaſe.

Obj. *Come, O ye bleſſed,* &c. And *go ye accurſed,* &c. conclude all.

Anſw. As relating to the day of Judgement, of which they are ſpoken, I grant it; as relating to the hour of Death, I deny it; all do not preſently either poſſeſs Heaven, or enter Hell.

Ob. St. *Auguſtine* ſays, *Beware Brethren, let no man delude you, there are but two places.*

Anſw. There is not any third place of everlaſting reſt for Infants, who die without Baptiſm, (as the *Pelagians* held) I grant: There is not any third place of Temporal Puniſhment, I deny; and ſo does St. *Auguſtine* in ſeveral places above-cited.

ARTICLE XVII.

Of Prayer for the Dead.

OUR Tenet is, *That it is a Holy and Charitable Cuſtom, to offer Prayers and Oblations to God, for the Souls of the Faithful departed:* which we prove thus.

THE

THE ARGUMENT.

1. If there be a place of Temporal Punishment, where some Souls are purged, and venial sins remitted after this Life, then that Charity which binds us to pray that the living may be saved, will bind us also to pray that the Dead may be freed from their Punishments.
2. But there is a place of Temporal Punishment, where some Souls are purged, and venial sins remitted after this Life, as hath been proved in the precedent Article.
3. Therefore the same Charity that binds us to pray that the living may be saved, binds us also to pray the dead may be freed from their Punishments.

The sequel of the *Major* (which only needs proof) is evinced, because the Souls of the Faithful departed, not being now in a capacity to merit, nor consequently to help themselves, have greater need of our assistance then the living; therefore 't is greater Charity to relieve them.

A Second ARGUMENT.

1. To deny obstinately what is reveal'd in Holy Scripture is no less then Heresie.
2. But it is revealed in Holy Scripture, that the Prayers and Oblations of the Church are available for the Souls of the Faithful departed.
3. Therefore to deny this obstinately can be no less then Heresie.

The first proposition is granted by all.

The second is proved: *Judas Macchabeus sent twelve thousand drachma's of Silver to* Jerusalem *for Sacrifice to be offered for Sins* (viz. for those that

that were ſlain) *well, and Religiouſly thinking of the Reſurrection*, &c. *It is therefore a Holy and Healthful cogitation to pray for the Dead, that they may be looſed from their Sins*, 2 Machab. c. 12. v. 43, 44, 45. King David mourned, wept, and faſted after the Death of *Saul* and *Jonathan*, 2 *King* 1. The men of *Jabeth Galead* faſted and mourned for it ſeven days together without reproof, 2. Kings 14, 21. *What ſhall they do who are Baptized for the Dead* (by Weeping, Faſting, giving Alms, and Praying for them) *if the dead riſe not at all? Why then are they Baptized for the Dead?* 1. Cor. 15. 29. In this ſenſe the Fathers expound the word *Baptiſm*, or *Baptize*, S. *Cyprian* de cœna Dom. Nazianzen orat. de Epiphania. And Chriſt himſelf ſaying, *I am to be Baptized with a Baptiſm*, meaning his paſſion, and ſufferings for our Sins.

Fathers for this point.

IN the ſecond Age S. *Clement* tells us, St. *Peter taught them, amongſt other works of mercy, to Bury the Dead, and diligently perform their funeral Rites, and alſo to Pray, and give Alms for them*, Epiſt. 1. de S. Petro.

In the ſecond Age *Tertullian*, *We make yearly Oblations for the Dead*, de corona militis.

In the third Age *Origen*, *Though a releaſement out of Priſon be promiſed*, (S. Mat. 5.) *yet is is ſignified, that none can get out from thence but he who pays the utmoſt farthing*, in Epiſt. ad Roman. & Hom. 35. in S. Luke.

In the Fourth Age, S. *Cyril* of *Jeruſalem*, *We beſeech God for all thoſe who have died before us, believing the obſecration of that Holy and dreadful Sa-*

Sacrifice which is put on the Altar, to be the greatest help of the Souls for which it is offered, Catech. mystagog. 5.

In the same Age, St. *Hierom, These things were not in vain ordained by the Apostles, that in the venerable and dreadful mysteries* (the Mass) *there should be made a memory of those who have departed this Life: they knew much benefit would hence accrue to them,* Homil. 3. in Epist. ad Philip.

In the Fifth Age, St. *Augustine, Neither is it to be denied, that the Souls of the Dead are eased by the piety of their living Friends, when the Sacrifice of the Mediator is offered for them,* in Enchirid. c. 110. & l. de cura pro mortuis, c. 1.

Again, *We read in the Books of the* Machibees *of Sacrifice offered for the Dead, but though it were no where read in the Old Testament, yet not small is the Authority of the Universal Church, which shines in this Custom, where the Commendation of the Dead hath its place in the Prayers of the Priest, which are powred out to our Lord God at his Altar,* l. de cura pro mort. c. 1.

The first Nicene Council decreed thus, *When a Bishop dies, let notice be given of his Death to all Churches and Monasteries in the Parish, that Prayers be made for him,* c. 65. Arab. Anno Dom. 325.

The second Cabiloin Council decreed, *It further seemeth good to Us, that in all the Solemnities of* Masses *our Lord be prayed to in due place for the Souls of the Dead,* &c. *Therefore the Holy Church keeps antiently this Custom,* &c. c. 79.

The Council of *Florence* defined, *That the Suffrages,* Masses, *Prayers, and Alms of the living profits*

the

the Souls of the Faithful departed, that they may be eased of their pains. Sess. ult. Anno Dom. 1439.

OBJECTIONS Solved.

Obj. *There is a sin to death, for that I say not that any Man ask,* 1 Jo. 5, 16. Therefore we must not pray for the sins of the dead.

Answ. By a sin to death, the Apostle signifies final impenitence, or a mortal sin persever'd in till death, and for such a sin we are not taught to pray; so that I distinguish your consequence. Therefore we must not pray for the sins of the dead who die impenitent, I grant; who die penitent and confess, I deny; and so doth S. *John* in the words immediately preceding; *He that knoweth his Brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death.*

Obj. *Whatsoever thy hand be able to do, work it instantly; for neither Work, nor Reason, nor Wisdom, nor Knowledge shall be in Hell,* Eccles. 9, 10.

Answ. S. *Hierome* tells you that place is either understood of the impious, who believe there is no Hell at all, or of such as go immediately to the Hell of the damned, for whom there is no comfort or releif in the prayers and offerings of the Church; (*which we grant*) Comment. in hunc locum.

Obj. *We must every one receive the proper things of the Body, according as he hath done either good or evil,* 2 Cor. 5, 10. Therefore the Prayers of the living cannot profit the Souls of the dead.

Answ. Your consequence is false; for as S. *Augustine* says. *The Souls in* Purgatory *receive more or less benefit by the Prayers and Sacrifices of the Church, as every Soul is worthy either of ease or misery*

misery, according as she hath wrought living in the Flesh, L. de cura pro mort. c. 1.

Obj. *Souls cannot merit in* Purgatory: *Therefore they cannot satisfie in* Purgatory. *Therefore vain are their sufferings there, and vain are our Prayers for them.*

Answ. Your first proposition is true, but your consequences are both vain and false. A Man cannot merit without liberty, but he may satisfie, though compel'd to it by the Juge; and so do Souls in *Purgatory*: Therefore our Prayers are available for them, to free them from that compulsory punishment.

Obj. *The very Thief that was saved from the Cross, was in Heaven with Christ the very same day*: This day thou shalt be with me in Paradice, S. Luke 23, 42. *Therefore doubtless there no third place, nor Prayer for the dead.*

Answ. By Paradice in that place, is signified *Limbus Patrum*, or the Prison of the antient Fathers, which was then made a Paradice, or place of blessedness, by reason of Christs humane Soul, and Divinity in it. For Christ, being dead, immediately descended thither, according to that, *He descended into Hell.*

Obj. *I do not believe a* Limbus Patrum, *or that the Fathers were kept in Prison till the coming and death of Christ.*

Answ. No, nor the Scriptures, nor the Apostles *Creed*, farther then it pleases your Fansie. The Scriptures teach: *Thou* (Christ) *in the Blood of thy Testament hast let forth thy Prisoners out of the Lake in which there is no water*, Zach: 9, 11. *The Fathers of the old Testament died according to Faith, not having received the promises*, Heb. 11.

13. *God hath provided for us some better thing, that They without Us should not be consummate,* Heb. 13, 40. *That Christ rose from the dead, the first Fruits of them that sleep,* 1 Cor. 15, 20. *The first begotten of the dead,* Colos. 1, 18. *That the way of the Holies* (Heaven, Heb. 9, 24) *was not yet manifested, the former Tabernacle,* (the old Testament) *yet standing,* Heb. 9, 8. *That the Son of Man was in the heart of the Earth three days and three nights, S.* Mat. 12, 40. *That God did not leave his Soul in Hell,* Acts 2, 27. *That, ascending on high, he let Captivity Captive, and gave gifts to Men, having first descended into the lower parts of the Earth,* Ephes. 4, 8. *That he holdeth the Primacy in all things, being the beginning and first born of the dead,* Colos. 1, 18. *That being slain he came in Spirit and Preached to them that were in Prison, who had been incredulous in the days of* Noah, *when the Ark was building,* 1 Pet. 3, 19. Yet all this you will not believe, who can help it? All true believers do, and know your consequence to be false.

The fourth *Toletan* Council defines, *That Christ descended into Hell, that he might take out from thence the Saints that were kept, and overcome the power of death,* &c. *This is is the Faith of the Catholick Church,* &c. c. 1. Anno Dom. 681.

ARTICLE XVIII.

Of INDULGENCIES.

NOte, for your better understanding, this Question.

First, That *Indulgences* or *Pardons* (as some call them) concern not all the remission of sins, either mortal or venial; but suppose all mortal sins remitted by contrition and the Sacraments (otherwise they profit us nothing) and respect only the remission of Canonical Penances, and such temporal punishments as are, and may be injoyned us by the Church.

Secondly, They no way exempt or free us from natural infirmities, or from the punishments of outward Courts, or in the inward Court of God, but only in the Court of Penance.

THis pre-supposed, our Tenet is, *That the Church hath judicatory power from God (our sins being first remittted by the Sacraments) to release all Canonical Penances, with all other temporal punishments which are, or may be injoyned us by the Church in the Court of Penance, whilst we are under her Jurisdiction.* Proved thus.

The first Argument.

1. That power which can bind, can loose.
2. But the Church has a power from God to bind and oblige us in the Court of Penance to some temporal punishment, after the sins themselves are forgiven.

3. Therefore the Church hath a power in the Court of Penance, to releaſe and looſe us from the ſaid temporal puniſhments,

The *Major* is evident by induction, in all judiciary and obliging powers, or Tribunals whether Spiritual or Temporal.

The *Minor* is proved, by that Commiſſion firſt promiſed S. *Peter: To thee will I give the Keys of the Kingdom of Heaven, whatever thou ſhalt bind on Earth, ſhall be bound alſo in Heaven, and whatever thou ſhalt looſe on Earth, ſhall be looſed alſo in Heaven, S.* 16. 19. And afterwards to all the reſt of the Apoſtles, S. *Mat* 18. 18.

It was by virtue of this Commiſſion, that St. *Paul* injoyned the *Inceſtuous Corinthian* Penance, and after remitted part of it after the ſin it ſelf had been remitted by ſorrow and contrition, 1 *Cor.* 5. 3. *To whom you forgive any thing* (ſaith he to the Prieſts of *Corinth,*) *I forgive alſo; For if I forgave it, for your ſake forgave I it, in the perſon of Chriſt,* 2 Cor. 2, 10. *Sufficient to ſuch a Man* (being now contrite) *is the puniſhment* (or Penance) 2 Cor. 2, 6.

Obj. *But you will ſay perhaps, if this be all that is of Faith concerning* Indulgences, *we are but in a ſad condition, as having no effectual means whereby to remit the temporal puniſhments remaining due to our ſins after the ſins themſelves are forgiven.*

Anſw. You miſtake in this; for the reaſon why ſometimes there remain temporal puniſhments due to our ſins, after the ſins themſelves are Pardoned, is, becauſe in the Sacraments we apply not the ſuperabundant merits and ſatisfacti-

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ons of Christ so perfectly and fully to our Souls as we might, and ought, if we our selves were not in fault, through want of worthy preparation, and perfect contrition, when we come to them: otherwise they are of force, and would remit, not only all our sins, but all the punishment due to them; proved thus.

The second Argument.

1. Whatever may hinder our entering into Heaven, and obtaining everlasting life, whilst we are under the Churches jurisdiction, the Church hath power by virtue of the Sacraments (if there be no impediment on our part for want of perfect preparation) to release us of.
2. But temporal punishments remaining due to sin, after the sin it self is forgiven, will for a time hinder our entering into Heaven, and obtaining everlasting life.
3. Therefore the Church by virtue of the Sacraments, (if there be no impediment on our part) hath power to remit such temporal punishments.

The *Major* is proved by that Commission given to S. *Peter* and the rest, *Whatsoever thou shalt loose on Earth, it shall be loosed also in Heaven*, S. Mat. 16, 19. It extends to whatever may hinder our entering into Heaven.

The *Minor* is proved Because *We shall not be delivered out of Prison* (Purgatory) *till we repay the last Farthing*, (the least debt of temporal punishment) S. *Mat.* 5, 26, 27. Now that the superabundant merits and satisfaction of Christ (if fully and perfectly applied to our Souls by the Sacraments) are of force, and do remit all guilt, as

well of Sin as Punishment, is of undoubted Faith with Catholicks; because any one drop of his Blood (much more the whole, shed for us on the Cross) by reason of its Hypostatical Union with the Deity, is of infinite value, and a sufficient price for the whole World. If therefore through our own default we injoy not this means of making satisfaction for Temporal Punishments, we must betake our selves to Fruits of worthy Penance.

Fathers for this point.

IN the second Age *Tertullian* mentions *Pains and Penances remitted to such as were penitent, at the request of Martyrs: which peace* (saith he) *some not having it in the Church, were wont to beg it of the Martyrs who were in Prison*, L. ad Martyres, c. 1.

In the third Age, St. *Cyprian*; *A penitent working, and asking, He* (the Pope) *may clemently Pardon whatsoever both Martyrs have asked, and Priests have done for such men*, Serm. de Lapsis. And again, *That Martyrs had beg'd such peace for them who were fallen*, Epist. 15. (By peace is meant reconciliation, or admission to the Sacraments)

In the fourth Age St. *Chrysostome*; *It hath been committed to those that inhabit the Earth, to dispense those things which are in Heaven*, &c. *The Father hath given all power to the Son, and I see the very same power to have been delivered to them by the Son*, l. 2 de Sacerdot.

In the fifth Age, the fourth Council of *Carthage* decreed, *That a Priest should injoyn the Laws of Penance to one imploring Penance, without exception of the Person*, c. 74.

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The first *Nicene* Council decreed, *That such as had deny'd the Faith should do many years penance, yet it should be in the power of the Bishops (if they saw them do penance, and bewail their Errour from the heart) to deal more courteously with them, and receive them to Communion*, Can. 11. Anno 325.

The *Ancyran* Council decreed, *That Bishops ought to have power, considering the Conversation of all, to shorten or prolong the time of their penance*, c. 5. An. Dom. 308.

The Council of *Sens* decreed, *That the Fault being taken away, there often remains the guilt of Temporal punishment*, &c. *Which is to be purged by Fruits of worthy penance*, Decret. 12.

The Council of *Constance* condemned *John Wickliff's* Errour concerning Indulgences, Sess. 8. See also the Council of *Florence*, *Decreto Unitionis*, Where this Doctrine is defined.

OBJECTIONS SOLVED.

Obj. *THE merits and satisfactions of Christ (as you confess) are Infinite: Therefore those, being applied to Us by the Sacrament of Penance, remit not only all our Sins, but all punishments due to them.*

Answ. All the Eternal Punishments, I grant; all the Temporal, I deny; speaking universally, and of all; Though sometimes they do, in case of very perfect Contrition, and Application of them. The reason of this is, because though they be Infinite of themselves, yet the Application of them to Us is Finite, and according to the measure of our Contrition, and Disposition, which is seldom so perfect as it might, and ought, or, as the whole gra-

gravity of our Sins requires; hence it was, that Christ gave his Church power to injoyn Us Penances, and to releaſe them alſo, if we were heartily contrite, and gave ſufficient Signs of our amendment.

Obj. *If there were any ſuch thing as Indulgences, they would be rather hurtful then good, ſeeing they releaſe men from good works, and Penances injoyn'd for Sin.*

Anſw. They are very good, and much conducing to true Piety, becauſe though they free men from ſome outward penal works, they always preſuppoſe, and moſt effectually invite men to inward Acts of Charity and Contrition, as alſo to works of mercy, which are of a more excellent and high nature Indulgences are never given, but to ſuch as are firſt confeſs'd, and contrite for their Sins.

Obj. *Chriſt hath fully ſatisfied for all our Sins, and all the puniſhments due thereto.*

Anſw. True, but that excludes not the Application of his ſatisfactions to our Souls.

Obj *You hold, that you can free Souls out of Purgatory at pleaſure by the Popes Indulgences.*

Anſw. The Church holds no ſuch Doctrine.

Obj. *I forgave thee all the debt, becauſe thou beſoughteſt me, oughteſt not thou; Therefore alſo to have mercy on thy fellow-Servant, even as I had mercy on thee?* St. Matthew 18. 32.

Anſw. In ſome caſe, as of Martyrdom and very perfect Contrition, we grant, all the debt, not only of Sin and Eternal, but of Temporal Puniſhment, is forgiven; but not always.

That Text of St. *Mat.* is a Parable, and concerns only the Debt of Sin, as is manifeſt by thoſe Words

Words of our Saviour, following: *So also shall my Heavenly Father do to you, if you forgive not every one his Brother from your hearts*, v. 34. Nor has every one power to give Indulgences, but only Bishops and Ecclesiastical Persons; Therefore this place is nothing against Us.

Obj. *You buy and sell Indulgences.*

Answ. No, those abuses are long since reform'd, and were never allowed by the Church.

Obj. *The incestuous* Corinthian *was impenitent, and his sin not forgiven, when St.* Paul *injoyned him penance*, 1. Cor. 5.

Answ. True; but he was Penitent, and his Sin remitted, when he remitted part of the said Penance; a certain Argument, that the Guilt of Punishment may remain, after that of Sin is taken away.

Obj. *David* says, *A Brother cannot redeem a Brother*, Psal. 48. 8.

Answ. From Sin, Eternal Punishment, or Temporal Death, I grant; (and this is all that *David* means) from Temporal Punishment remaining due to Sin, after it is forgiven, I deny; if he be able to apply the merits of Christ to our Souls, as the Church does by Indulgences.

Quære. *Are Indulgences available for Souls in Purgatory by way of Suffrage, though not by way of Jurisdiction?*

Answ. Some hold it probable; but nothing is defined in this matter; let it suffice Us, they are available and beneficial to the living.

ARTI-

ARTICLE XIX.

Of Sin, both Mortal, and Venial.

OUR Tenet is, *That some sins are mortal of their own Nature, and rob the Soul of Justice, and Spiritual Life: Others but venial, and deprive not the Soul of Justice, but only weaken It, and charity in Us.*

THE First ARGUMENT.

1. All those Sins which rob the Soul of Justice, and Spiritual Life, are mortal Sins.
2. But all those Sins which are directly contrary to the Commandements of the Decalogue, rob the Soul of Justice and Spiritual Life.
3. Therefore all those Sins which are directly contrary to the Commandements of the Decalogue, are Mortal Sins.

The *Major* is manifest, because by Mortal Sin we understand nothing else, but Sin causing in the Soul a privation of Justice, by which the Soul lives to God, and without which She is Dead as to him.

The *Minor* is proved: Because without repentance God damns whoever breaks the Commandments of Decalogue. *If thou will enter into Life, keep the Commandments, St.* Mat. 19. 17. *He that shall break one of these least Commandements, and teach Men so to do, he shall be called least in the Kingdom of Heaven,* S. Mat. 5. 20. And in the 20. Chapter

Chapter of *Exodus*, and many other places, he threatens grievous punishments to such as break them.

Now 'tis most certain, it is consistent with Gods Justice, to damn a just Man, so long as he remains so. Therefore these sins rob the Soul of Justice and spiritual life, and so do likewise all deliberate sins, either of thought, word, or deed, in things of any notable consequence, and causing any notable offence towards God, our Neighbour, or our selves. *The stipend of sin, (saith S.* Paul,*) is death*, Rom. 6, 23. And again, *Know ye not that the unjust shall not possess the Kingdom of God? Do not err: Neither Fornicators, nor Servers of Idols nor Adulterers*, &c. *Nor Thieves, nor the Covetous,, nor Drunkards, nor Rulers, now Extortioners shall possess the Kingdom of God*, 1 Cor. 6, 9, 10.

A second Argument.

1. All those sins which rob not the Soul of Justice, and make her not guilty of damnation, are not mortal, but venial sins.
2. But there be many kinds of sins, which rob not the Soul of Justice, and make her not guilty of damnation.
3. therefore there be many kinds of sin, which are not mortal, but only venial.

The *Major* is manifest, because a venial sin is defined, *to be a small sin, which deserves not death, but is easie to be pardoned.*

The *Minor* is proved, *Whosoever shall be angry with his Brother, shall be in danger of Judgement; whosoever shall say to his Brother*, racha, *shall be in danger of Council, and whosoever shall say*

ſay thou Fool, ſhall be guilty of Hell Fire, St. Mat. c. 5. v. 23. Here Chriſt himſelf diſtinguiſhes three ſorts of Sin, of which the laſt only renders a man guilty of damnation. *Blind guides* (ſaith he) *that ſtrain at a Gnat, and ſwallow a Camel, St.* Mat. 23. 24. Here he teacheth, that ſome Sins, in compariſon of others, have the proportion of a Gnat to a Camel; now no Mortal Sin can fitly be compared to a Gnat; thoſe are all Camels at the leaſt.

And in another place; *Hypocrite, caſt out the Beam* (the Mortal Sin) *out of thine own Eye, and then thou ſhalt clearly ſee to take forth the mote* (the Venial Sin) *out of thy Brothers Eye,* S. Luk. 6. 42. Do Sectaries think Mortal Sins but motes? *Thou ſhalt not go out from thence* (Purgatory) *till thou repay the laſt farthing,* S. Mat. 5. 27. That is, for the leaſt Venial Sin.

And *St. Paul* tells Us, *That ſome build on the Foundation of Chriſt, Wood, Hay, Stubble,* &c. *For which they ſhall ſuffer detriment, but themſelves ſhall be ſaved, yet ſo as by Fire,* 1. Cor. 3. 13, 14, 15. Therefore thoſe are not Mortal, but Venial Sins. *Concupiſcence, when it has conceived, brings forth Sin* [there is Venial Sin] *but Sin when it is conſummate, ingendreth Death, St.* James 1. 14, 15. (There is Mortal Sin) Though all delight, even with imperfect deliberation in the motions of concupiſcence and thought of Sin be Venial Sin, yet by Gods mercy it is not Mortal Sin, till it be conſummate, either by deliberate delight, voluntary conſent, or outward act.

A third Argument.

1. All mortal sins are directly contrary to the Law of God, and sufficient to break charity between him and man.
2. But there be many sins, which are not directly contrary to the Law of God, or sufficient to break charity betwixt him and man.
3. Therefore there be many sins which are not mortal.

The first Prope hath been already prov'd.

The second is prov'd; in regard an idle word, a jesting, or officious untruth which hurts no man; a very small excess in Meat or Drink, more then is necessary for Natures sustenance; a little over-plus of Grief, or suddain Passion, a little distraction in time of Prayer, the theft of a Pin, or Apple, are not directly contrary to Charity, nor sufficient to break it betwixt man and man, much less betwixt God and man. For as his goodness, so is his charity, far greater then ours, yet all these we acknowledge to be sins, though not mortal. Nay, we *must render an account for every idle word*, S. Mat. 12. 37. Yet every idle word is not a damning sin, otherewise it were better to want a Tongue, then have it, and we were all in a most desperate condition, since idle and superfluous words, (morally speaking) cannot be avoided; yet are we bound under damnation, not to sin mortally.

Add hereunto, *That the just man falls seven times, and riseth up again*, Prov. 24. 16. (not mortally, for then he were no longer just)

We *all offend in many things*, S. Jame 3. 2. (not mortally by Gods grace, for ſome have been *Juſt even before God, and walked in all his Commandments*, S. Luk. 1. 5.) And S. *John* ſpeaking of himſelf and others who were *cleanſed in the bloud of Chriſt* (from all mortal ſin) adds notwithſtanding; *Yet if we ſhall ſay that we have no ſin* (to wit venial) *we ſeduce our ſelves, and the truth is not in us*, 1 Epiſt. of S. John. 1. 8.

Fathers for this Point.

IN the ſecond Age, *Tertullian* termeth *venial ſins little, ſmall, and daily ſins*, l de anima c. 17.

In the third Age Origen; *By Wood, Hay and Stubble, which* Paul *ſpeaks of* (1 Cor. 3.) *is manifeſtly diſcovered, there be ſome ſins ſo light, that that they are compared to Stubble, to which, as ſoon as fire is brought, it cannot long continue.* Homil. 14. in Levit. & 1. Num.

In the fourth Age S. Hierome on thoſe words, *Till thou repay the laſt farthing. This is that which he ſaith, thou ſhalt not go out of Priſon, till thou ſhalt pay the leaſt ſins*, in c. 5. S. Mat. and S. Cyprian gives the ſame interpretation of them, l. 4. Epiſt 2. And again S. Hierome, (on thoſe words, *Why doſt thou ſee a mote in thy Brothers eye?*) *He ſpeaks of thoſe who being guilty themſelves of mortal crimes, permit not leſſer ſins in their Brethren, ſtraining the Gnat, and ſwallowing the Camel, in c. 7. S.* Mat. *Laſtle, he condemns* Jovinian *as an Heretick for holding all ſin to be equal*, (an old paradox of the *Stoicks*) l 2. cont. *Jovinian* c. 15. 16, 17.

In the fifth Age *S.* Auguſtine, *Sometimes we lie for the good of others, a ſin therefore it is, but venial*

nial, l. Enchirid c. 22. And again, *for daily, ſhort, and light ſins (without which this life cannot paſs) the daily Prayer of the Faithful ſatisfies.* Enchirid. c 71. And in another place; *There be certain venial ſins, without which the juſt man cannot live.* L. de ſpiritu & litera c 28.

The Councel of *Sens*, decreed it *Hereſie, to hold, that venial ſins are not diſtinct from mortal,* In Annot. poſt decreta fidei.

OBJECTIONS SOLVED

Ob. *THe Soul that ſinneth, the ſame ſhall die,* Ezech. 18. 20. Therefore all ſins be mortal.

Anſw I deny the conſequence; the Prophet ſpeaks there of enormous ſins, and had exemplified before, in Theft, Idolatry, *&c.* Which are all mortal.

Ob. *He that offends in one, is made guilty of all,* S. James 2. 10.

Anſw. In one mortal ſin, I grant, for any one mortal ſin is directly againſt charity, and makes us guilty of the whole Law of Charity. In one venial ſin, I deny; *S. James* exemplifies in Murder and Adultery, verſ. 11. Which are not venial ſins

Ob *There is no condemnation for them which are in Chriſt Jeſus.*

Anſw. True, for whilſt we are in him, we are in Charity, and ſtate of Grace.

Ob. *He that doth ſin, is of the Devil,* 1 Joh. 3. 8.

Anſw. S. *John* ſpeaks there of mortal ſin, ſuch as deprives us of the Juſtice and Grace of God; as is manifeſt by that which goes before and after.

Ob *To the Elect all things co-operate unto good,* Therefore all ſins are venial to them.

Anſw. I deny the conſequence; for though their very ſins and failings are an occaſion of Contrition, and good to them, yet every breach of the Commandments, till they expiate and blot it out by true Contrition, Confeſſion, and ſatisfaction, is as mortal to them, as to the Reprobate.

Ob. *Whom God hath predeſtinated, them alſo hath he called, and whom he hath called, them alſo hath he Juſtified.* Therefore no ſin ſhall be imputed to them.

Anſw. I deny the conſequence, for this only proves the predeſtinate ſhall have final perſeverance and die in ſtate of Grace, which hinders not, but ſome time or other in their lives, they may incur the guilt of mortal ſin, as *David*, *Peter*, *Magdalen*, and others did; *David*'s Adultery, *Peter*'s denial of his Maſter, and *Magdalen*'s Incontinence were no venial ſins, yet theſe were all predeſtinate Saints.

Ob. *Theſe ſins were pardon'd them, and therefore venial.*

Anſw. I deny the conſequence ſpeaking properly of venial ſin; for ſo there is no ſin of the Reprobate, if they had confeſs'd it, and been heartily ſorry for it (as theſe were) Which would not have been pardon'd them, *Ezech.* 18. 21. Though many of their ſins were mortal of their own nature, and never pardoned, by reaſon of their final Impenitence.

Ob. *God may damn a man for venial ſin, if he ſo pleaſe.*

Anſw.

Answ. Speaking of him, as absolute Creator and Lord of all things, I grant it; as a just judge, who renders to every man according to his works, I deny; for so he cannot inflict the same punishment for every idle word, or humane Imperfection, as for Murther, or Adultery.

Ob. *Every venial sin is against an Infinite Majesty.*

Answ. In some degree I grant, in a degree deserving Death, I deny; the measure of the punishment must not exceed that of the offence.

ARTICLE XX.

Of the Worship and Invocation of Angels and Saints.

NOte, for your better apprehending this Controversie, that there are as many different degrees of inward and outward Religious Worship, as of Civil, which are diversified, according to the various dignity of the persons to whom they are given (Worship or Honour being nothing else but a Testimony of excellency) nor can they always be distinguish'd by the outward Act, which oftentimes is one and the same to God and men, to Kings and Subjects; as in the act of Kneeling, Bowing, putting off the Hat, &c.) But commonly by the inward affection, and intention with which we do them.

When we kneel, and Pray to Angels or Saints, we do it only as to Gods eminent Creatures and for Gods ſake; when we Kneel or Pray to God, we do it as to our Lord, God, Creator, Redeemer, and laſt end, and for his own ſake purely we Pray to Angels and Saints to aſſiſt us; by and through the merits of Chriſt; without which we know they neither are nor can do any thing We Pray to Chriſt to help us by and through his own Merits, only ſo that there is no more danger of robbing God of his Honour, by worſhiping his Angels and Saints, then of Robbing a King of his Honour, by Reverencing his Peers and Nobles, according to their ſeveral Dignities and Capacities: this preſuppos'd.

OUr Tenet is, *That the bleſſed Angels and Saints in Heaven can and do know our Actions Affairs (at leaſt as far as appertains to their ſtate) and that it is good and profitable to Worſhip them as Gods eminent Creatures, with an Inferior Worſhip proportioned to their Excellency, alſo to Invocate and Pray to them, as to ſubordinate Mediators of Interceſſion to God for us*; Which we prove thus.

The firſt Argument.

1. What was poſſible to the Prophets in this Life by the ſpecial Light of Grace only, cannot be impoſſible to the Saints and Angels in Heaven.
2. But the Prophets in this life by the ſpecial Light of Grace only could and did know things done at a great diſtance.
3. Therefore the Saints and Angels in Heaven can and do know things done at a great diſtance.

The

The *major* is manifeſt, becauſe from the greater to the leſs in the ſame kind, the Saints and Angels have a greater and more ſpecial light of Grace, then the Prophets could have in this life.

The *minor* is prov'd; becauſe *Eliſeus* (by the ſpecial light of Grace only ſaw what was done in the King of *Syria*'s Privy-chamber, 4 *Kings* 6 And what paſſed betwixt his ſervant *Gehazi* and *Naaman*, when he was abſent, 4 *Kings* 5 St. *Peter* knew the Sacrilegious acts of *Ananias* and *Saphira*, though acted privately betwixt themſelves. Add unto this their often foretelling Deſtruction and Calamity to whole Cities and Kingdoms, which came to paſs accordingly.

A ſecond Argument.

1. All that which the very Devils know, by the meer light of nature, the Bleſſed Angels in Heaven) who have the light of Grace and Glory ſuperadded) cannot be denied to know.
2. But the very Devils by the meer light of Nature) know our Actions
3. Therefore the Bleſſed Angels in Heaven cannot be denied to know them.

The *major* is alſo manifeſt, becauſe from the greater to the leſs in the ſame kind.

The *minor* is proved, as well by the Confeſſion of our Adverſaries, as by the Scripture, in which we read, *For the accuſer of our Brethren* (the Devil) *is caſt forth, who accuſed them before our God day and night*, Apoc. 12. 10.

He

He could not accuſe them, unleſs he knew their Actions.

A third Argument.

1. They who ſee God perfectly with all his Attributes and Perfections, muſt needs ſee us with all our Actions.
2. But the Bleſſed Angels and Saints in Heaven ſee God perfectly with all his Attributes and Perfections.
3. Therefore the Bleſſed Angels and Saints in Heaven muſt needs ſee us and all our Actions.

The neceſſary ſequel of the *Major* is manifeſt, becauſe God is infinitely more inviſible and inſcrutable, then we and all other Creatures put together; and contains both us and all things in himſelf in a moſt eminent manner. *In him* (ſaith St. *Paul*) *we live, be moved, and are.* The *Minor* is proved, in regard the Bleſſed Angels and Saints in Heaven ſee and know God face to face, even as they themſelves are knon, 1 *Cor.* 13. 10, 11, 12.

A fourth Argument.

1. If the Bleſſed Angels and Saints be our Guardians and Governours by Gods appointment, know our affairs, and Pray for us, then muſt it needs be very good and profitable for us to Worſhip, Invocate, and Pray to them.
2. But they be our Guardians and Governours by Gods appointment, know our affairs, and pray for us.

3. There-

3. Therefore it is very good and profitable for us to Worship, Invocate, and Pray to them.

The *major* is evident, because Honour with an humble Address by way of Invocating their assistance, is due from all Pupils to their Guardians by the Light of Nature.

The *Minor* (that they are our Guardians and Governours) is proved; *See that ye despise not one of these little ones, for I say unto you that their Angels in Heaven,* (theirs by special Patronage) *always see the face of my Father which is in Heaven,* S. Mat. 18. 10. *The Angels are all Ministring Spirits, sent to Minister for them who shall receive the Inheritance of Salvation,* Heb. 1 14.

That God hath appointed Saints to Govern us, is proved thus, *He that shall overcome, and keep my works to the end, to him will I give Power over Nations, and he shall Rule them in an Iron Rod,* Apoc. 2. 26, 27. *Thou hast made us* (the Saints) *to our God a Kingdom, and Priests, and we shall reign upon the Earth.* Apoc. 5. 10.

That they know our Necessities and Affairs; is prov'd thus: *There shall be joy before the Angels of God upon one Sinner doing Penance,* S. Luk. 15. 10 *Take heed that ye despise not one of these little ones, for I say to you their Angels that are in Heaven always see the face of my Father,* S. Mat. 18. 10. Which of necessity implies, that the Angels know when we are Injured, and Pray to God in our behalf, and the Saints *are as the Angels of God in Heaven,* S Mat. 22. 31. *Equal to the Angels,* S. Luke 20. 36. *Now therefore when thou didst Pray, and* Sarah *thy Daughter-*

in

in-Law (ſaith the Angel to Old *Toby*) *I did preſent thy Prayers to our Lord*, Tob. 12. 12.

That the Angels and Saints actually Pray for us, is prov'd; *The Angels of our Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have Mercy upon* Jeruſalem, *and the Cities of* Juda, *with which thou haſt been angry theſe threeſcore and Then years?* Zach. 1. 12 *The four and twenty Elders fell down before the Lamb, having every one of them Harps and Vials full of Odors, which are the Prayers of the Saints,* Apoc. 5. 8. *And* Judas Machabeus *ſaw a Viſion* Onias *that had been High Prieſt, holding up his Hands and Praying for the* Jews, *and pointing alſo to another in theſe words; This is a lover of the Brethren, who Prayeth much for the People, and for the Holy City,* (to wit,) Jeremy *the Prophet of God*, 2 Machab. c. laſt 12. 13, 14. Thoſe had both been dead many years before.

That it is alſo good and Profitable for us to Worſhip and Invocate the Saints and Angels, is proved thus; becauſe the choſen Friends of God are recorded in Holy Scripture to have often done it.

I am the Prince of the Hoſt of our Lord (ſaid the Angel to *Joſua*) *and* Joſua *fell flat on the ground and Adored*, Joſua 5. 14. Lot (*when he had ſeen the Angels,*) *roſe up and went to meet them, and Adored with his face towards the Earth*, Gen. 19. 1. S. John *Fell down to Adore before the Feet of the Angel*) though he had once been willed not to do it) Apoc. 22. 8. Therefore he thought and knew it lawful to be done, or elſe committed wilfull dolatry, which we preſume in common Modeſty none will affirm.

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The Angel that delivered me from all evil (ſaith the Patriarch Jacob *bleſs theſe Children*, Gen. 48. 16. Jacob *prevail'd againſt the Angel, and Wept and Prayed to him*, Hoſ. 12, 4. *Be my Name* (ſaith *Jacob*) *the Name alſo of my Fathers*, Abraham *and* Iſaac *Invocated on them*, Gen 48. 17. *Grace to you* (ſaith S. *John and Peace from him that is, that was, and that ſhall come, and from the ſeven Spirits that are in the ſight of the Throne*, Apoc. 1. 4. *ſeven Angels*, according to the 12 of *Toby*. To conclude, *Call therefore* (ſaith *Eliphas* to *Job*) *and turn thee to ſome of the Saints*, Job. 5. 1. A very vain and ſenſeleſs exprobation, had it not been a cuſtom with *Job* to Invocate the Saints.

Beſides, the Faithful on Earth, being Members of the ſame myſtical Body of Chriſt with the Bleſſed Angels and Saints in Heaven, it cannot ſtand with common ſenſe and reaſon, but they muſt have ſome care and knowledge of our condition; becauſe, *if one Member ſuffer any thing, all the members ſuffer with it; and if one member glory, all the members rejoyce with it*, 1 Cor. 12. 25.

Fathers for this point.

IN the ſecond Age, *Dionyſius. I conſtantly affirm, with the Divine Scripture, that the Prayers of the Saints are very profitable for us in this life after this manner: When a man is inflamed with a deſire to imitate the Saints, and diſtruſting his own weakneſs, betakes himſelf to any Saint, beſeeching him to be his Helper, and Petitioner to God for him; he ſhall obtain by that means very great aſſiſtance.* Eccleſ. Hierar. c. 7. par. 3. Sect. 3. prope finem.

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In the same Age S *Clement*. *We command you that the Martyrs be in all Honour among you, even as* James *the Bishop, and* Stephen *our fellow Deacon hath been amongst us; for God hath made them blessed, and Holy men have Honoured them.* Lib. Apost. constitut. 5.

In the same Age *Justin Martyr*. *We Worship and Adore both God the Father and the Son, who came and taught us these things*, &c. *And also the company of his followers and the good Angels, and we worship them both by Words and Deeds, and in Truth, even as we our selves have been taught and instructed,* In Apolog 2. and Antoninum Pium.

In the third Age *Origen*. *I will begin to fall down on my knees, and Pray to all the Saints to succour me who dare not ask God for the exceeding greatness of my sin. O Saints of God! With Tears and Weeping I beseech you to fall down before his Mercy for me a wretch* In Lamentat.

And again. *All the Saints departed bearing yet Charity towards the living, it shall not be inconvenient to say, that they have a care of their Salvation, and help them with their Prayers to God for them: for it is written in the* Macchabees, *This is* Jeremy, *who always Prayers for the People*, &c. Homil. 3 in Cantica.

In the fourth Age S. *Chrysostom*: *They Adored the same Saints that we do at this day.* Hom. de Juven. Maxim.

In the same Age Saint *Ambrose*; *He Honours Christ that Honours his Martyrs*, Sermon. 6. And again: *We must Pray to the Angels who are given us to be our Defenders, we must Pray to the Martyrs*, &c. *For they are able to Pray for our sins, who have washed away their own*, &c. *These are the*

Martyrs

Martyrs of God, our Governours, and watchful Beholders of our Lives and Actions, l. de viduis.

In the same Age St. *Chrysostome: If* Moses *and* Samuel, *shall stand before me,* (Jerem. 15.) *observe* (saith he) *how it is said of the two Prophets, if they shall stand before me,* &c. *Because they both had prayed for them, and had not obtained,* &c. *Yet let not Us Contemn the Prayers of the Saints,* &c. *But let Us intreat them to pray for Us, that we may obtain the promises,* Hom. 1. in Epist. ad Thessalon. And again, *The Servants of Christ even when they are dead, are Protectors of the things of this World,* Hom. 26. in 2. ad Cor.

In the fifth Age St. *Augustine: The multitude of the Gentiles doth now adore with bended knees most blessed* Peter *the Fisher-man,* Sermon de Sanctis Peter & Paul. And again, *We do not Worship them as Gods, but as Holy men,* in Ps. 96. And in another place, *All the Martyrs that are with Christ intercede for Us, nor cease they to pray for Us, unless we cease to sigh after them,* in Ps. 85. And finally in the 40. Meditations he prays thus: *O blessed Trinity! preserve me from all evil,* &c. *By the Prayers of the Patriarchs, by the Intercession of the Apostles, by the constancy of the Martyrs,* &c. *And by the Intercession of all the Saints,* &c. Then having invocated the B. Virgin, and many Angels and Saints by name, he concludes, saying, *I beseech you intercede for me a Sinner, unto God, that I may be delivered from the jaws of the Devil and Everlasting Death.*

The Council of *Gangers* defined, *That if any man out of pride abominate the Assemblies which are celebrated at the Confessions of the Martyrs, or execrate the mysteries which are there done together*

with their memories, be he Anathema, Can. 20. Anno Dom. 324.

The Sixth *Conſtantinopolitan* Council defined, *That a Chriſtian, adoring only God his Creator, may invocate the Saints, that they would vouchſafe to pray for him to the Divine Majeſty,* Can. 7. Anno Dom. 776.

The ſecond *Nicene* Council, *Let us do all things with the Fear of God, asking the Interceſſions of the unſpotted Mother of God, as alſo of the Angels and the Saints,* Acts 3. 6. An. Dom. 781.

OBJECTIONS Solved.

Obj. HOnour *and Glory be to God alone,* 1. Tim. 1.

Anſw. Supreme and Soveraign Honour, true; Inferior Honour, I deny it; and ſo does St. *Paul,* ſaying, *Glory, and Honour, and Peace to every one that doth good.*

Obj. *Him only ſhalt thou ſerve,* Deut. 6. 13.

Anſw. As Lord and God, I grant: Yet *by Charity ſerve ye one another,* Gal. 5. 13.

Obj. *One Mediator of God and Men, Man Chriſt* Jeſus, 1. Tim. 2.

Anſw. One principal Mediator of Redemption, I grant it: But many Subordinate of Interceſſion. *God gave the Law in the hand of* (Moſes) *a Mediator,* Gal. 3. 19. Every Pariſh Prieſt is a Subordinate Mediator of Interceſſion for his Pariſh.

Obj. *Let all the Earth adore Thee,* Pſal. 65.

Anſw. True, and only him as Creator, Redeemer, and Conſerver. Yet *Jacob* bleſſing his Son *Judas,* ſaid, *Thy Fathers, Children ſhall adore Thee,* Gen. 49. 8.

Obj.

Obj. *Come ye unto me all ye that Labour*, &c. St. Matth. 11. 28.

Anſw. This excludes not Subordinate Mediators of Interceſſion, otherwiſe it would be unlawful for Us to deſire our Friends or Pariſh Prieſts to pray for Us, contrary to that of St. *Paul, Brethren I beſeech you, that you alſo help me in your Prayers to God for me*, Rom. 15. 13.

Obj. *Let no man ſeduce you in a voluntary Humility, and Religion to Angels*, Col. 2. 18.

Anſw. It follows, *Not holding the Head* (Chriſt) *of whom the whole Body is compoſed*, verſ. 19. He writes there againſt a Sect of Hereticks, who offered Sacrifice to Angels, and neglecting Chriſt, eſteemed them immediate and Principal Mediatours, independent of Chriſt. all this we abominate as groſs Idolatry; this Hereſy was condemned long ſince by our Church in the Council of *Laodicea*, Can. 35.

Obj. *How ſhall they invocate in whom they have not believed?* Rom. 10. 14.

Anſw. We cannot invocate any as a God in whom we have not believed as a God, I grant: As fellow Servants and Mediatours of Interceſſion to God for Us, I deny; and though we believe not in the Saints as in God, yet have we alſo Faith towards them; *Have ye Faith in our Lord* Jeſus Chriſt *and towards all the Saints*, Epiſt. ad Phil verſ. 5.

Obj. *What I ſhall command thee that ſhalt thou do*, Deut. c. 12. Therefore ſince there is no command for Praying to Saints, we ought not to do it.

Anſw. God ſpake that only in a particular caſe, forbidding them to imitate the Sacrifices of

the Heathens, who Sacrificed their Children to the Devil; as is plain by the words immediatly preceding. Not that he forbad Us to practise any devotion in the Chuch without an expres command for it in Scripture, otherwise the Invocation of the Trinity it self under that notion, with all publick Liturgies, and set Forms of Prayer, as also the changing of the *Saturday* into *Sunday*, with many other things, must be laid aside; there being no expres command in Scripture for them.

Obj. Abraham *hath not known Us, and* Israel *hath been Ignorant of Us*, Isa 63. 16.

Answ. He speaks there only of the knowledge of approbation, and signifies, that *Abraham* and *Israel* did not appove or own them for their Children, by reason of their sinful and wicked ways, not that they had no knowledge at all of them; let *St. Hierom* expound this Text; *Abraham knows Us not*, &c. *Because we have offended thee, neither do they acknowledge for their Children, whom they understand not to be beloved of their God*, &c. So Christ said of the reprobate, and of the Foolish Virgins, *I know you not*, *St.* Luke 13. 25. *St.* Mat. 25. 12. Yet you will not deny but that he knows all things.

Obj. *St.* Peter *forbad* Cornelius *to adore him*, Acts 10.

Answ. S. Hierome says, *He apprehended some Divinity to be in* Peter, *and so did* John *in the Angel, when the Angel forbad him to adore him the first time*, Apoc. 19. We do not Honour any Angel, or Saint, as God.

Obj. *The Saints are dead.*

Answ. They pass from Death to Life, *S.* John 5. 25. We pray not to Bodies, but Souls.

Obj.

Obj. *The Devils are with Us, upon, or near the Earth; Therefore, if they did see and know our actions, it would not follow that the Saints and Angels do.*

Answ. Yes, it would; for Spirits, which are not limited with matter, or confined to Bodies, neither see, nor understand with Corporal Eys as we do, but with their glorified understandings, which are illuminated by the Light of the Lamb: And therefore cannot be hindred in their operations, by any distance of place, or interposition of Bodies.

Obj. *If the Saints and Angels knew God perfectly with all his Attributes and all our actions besides, there would be no difference assignable betwixt their knowledge and Gods Omnipotence.*

Answ. Yes, infinite difference: because God knows not only all our actions, absolutely speaking, with all created Nature (which is much more then hath been hitherto asserted of Saints and Angels) but also his own Essence and Perfections, with a most comprehensive, Infinite, Essential, and uncreated knowledge, which Saints and Angels are not capable of, their knowledge (how great soever it may be,) being always limited, Finite Create, and a Participation only of Gods knowledge.

Quære. *If there be such eviction both of Scripture, and Authority, for the Worship and Invocation of Angels and Saints, as you affirm, why should all Sectaries cry out so much against it?*

Answ. Because, having rob'd God of that Honour, which is proper to him only, to wit Sacrifice, by taking away (as much as in them lyes) the unbloody Sacrifice of the Altar, if they should

allow the outward actions, of Kneeling, Bowing, ſtanding Bare, and praying to Angels and Saints, they ſhould ſeem to have nothing proper to God, yet they themſelves might anſwer this Objection, becauſe allowing, as they do, all the ſame Actions, even to men (and that, as they profeſs, without robbing God of his Honour,) why not rather to the Angels and Saints? but one one abſurdity being admitted, many will follow, and ſo it doth with them.

ARTICLE XXI.

Of RELICKS.

OUR Tenet is, *That it is alſo good and lawful to give a relative Honour and Veneration to the Holy Relicks of Saints*; Which we prove thus.

THE First ARGUMENT.

1. That which God himſelf hath warranted, and approved by many famous Miracles, is good and lawful.
2. But God himſelf hath warranted and approved the Honour and Veneration of the Relicks of Saints by many famous Miracles.
3. Therefore the Honour and Veneration of the Relicks of Saints is good and lawful.

The *Major* is proved, becauſe it is not conſiſtent with the goodneſs and veracity of God, to ſet his ſeal of Miracles to confirm a lye, or to introduce us into errour.

The

The *Minor* is also proved, because the Woman in the Gospel, was miraculously cured of her bloody Flux, by venerating and only touching the Hem of our Saviours Garment, with a belief that it would heal her, S. *Mat.* 9, 21, 22. The very shadow of S. *Peter* cured Diseases in such as honoured it, and were but only shadowed by it, *Acts* 5, 15. *The Napkins and Hankerchiefs that had but touched the Body of S* Paul, *cast out Devils, and cured Diseases*, Acts 29; 12. The very touch of *Elisius* his bones, raised a dead Man to life, 4 *Kings* 14, 21.

The second Argument.

1. All instruments of Miracles wrought for our good, and moving memories of pledges of dead Friends, are worthy of some honour and veneration.
2. But the holy Relicks of Saints, are instruments of Miracles wrought for our good, and moving memories of dead Friends.
3. Therefore the holy Relicks of the Saints are worthy some honour and veneration.

The first proposition is proved: Because the very light of nature teaches us to honour the instruments of supernatural effects; as is manifest by the practice of all Nations, whether Christian or Infidel; hence the *Turks* give such honour and veration to the Tomb and Ashes of their false Prophet *Mahomet*, and all other Heathens, to the memories of their false Gods, falsly esteeming them the instruments of their good; and hence the chosen People of God in the old Law gave such honour and veneration to the *Manna*, the Tables

Tables of the *Law*, *Aaron's* Rod, *&c. Moſes* departing out of *Egypt*, carried with him the bones of *Joſeph* the Patriarch, in an honourable manner, *Exod.* 13. *Joſias* commanded the bones of Gods Prophet to remain untouch'd, 2 *Kings* 23. All Nations honour the Corps and Aſhes of the dead with Monuments, and decent Burial. And laſtly, God himſelf honoured the Body of his Servant *Moſes*, by giving it an honourable Burial. *Deut.* chap laſt.

The ſecond propoſition for the firſt part, that *Relicks are inſtruments of Miracles*, hath been already proved; and for the ſocond part, it is likewiſe proved; becauſe they move us to an imitation of their holy lives and actions, whilſt we behold their very bones and aſhes ſo much honoured. This was the end for which all former Ages erected Statues to their renowned Anceſtors, ſo to excite and move poſterity to an imitation of their virtues.

Fathers for this Point.

IN the third Age, *Tertullian* numbers it amongſt the Rites of Chriſtians, *To kneel to the Altars of God, under which the Relicks of the Saints were kept*, l. de pœnetent.

In beginning of the fourth Age, *Conſtantine* the Great, made rich Offerings to the Relicks of S. *Peter* and *Paul*, *Tom.* 1. of the Councils, in *vita Sylveſtri.*

In the ſame Age, *Euſebius* ſpeaking of S. *James* his wooden Chair, *It is kept* (ſaith he) *with great diligence, as* a *memory of holineſs delivered from Anceſtors, and is in great reverence*, 7 Hiſtor. 14. ad finem in Ruffino 15.

In

In the same Age, S. *Basil*; *When death happens for the sake of Christ, the Relicks of his Saints are precious.* in Psal. 115.

In the same Age, S. *Greg. Naz.*, *Whose only Bodies can do the same thing that their holy Souls can do, whether they be touched with hands, or honoured, whose only drops of Blood, or small signs of their Passion, can do the same things that their Bodies can. Dost thou not worship these things?* Orat. 1. in Julia 1. Apostat.

In the same Age, S. *Chrysostome*; *Let us often visit them, let us worship their Sepulchers, and let us touch their Relicks with great Faith, that we may thence obtain some blessing*, Serm. de Sanctis Juvent & Maximo.

In the same Age, S. *Ambrose*; *But thou saidst me what dost thou honour in Flesh now dissolved and consumed? I honour in the Martyrs Flesh his Scarret, receiv'd for the Name of Christ*, &c. *I honour the Body trat shews me how to love our Lord, and taught me not to fear death for our Lord; Why should not the Faithful honour that Body which even the Devils fear?* Serm. 93. in fine.

In the fifth Age, S. *Augustine*; *They bring the Relicks of most blessed* Stephen *the Martyr, of which our Holiness is not ignorant, as we also have done, how conveniently you ought to honour,* Epist. 103. And in his 22 Book of the City of God, he says, *At the Relicks of S.* Stephen *only there were in a short space so many Miracles wrought, that if all should be recorded, it would fill many Volumes*, &c.

OBJECTIONS SOLVED.

Obj. CHrist *reproved the* Jews *for adorning the Sepulchers of the Martyrs*, S. Mat. 22.

Answ.

Answ. No, he did not reprove them for that, but for not imitating their lives, whom they counterfeited, to honour, and shewing themselves the Children of those who had murdered them, as is Manifest by the Text.

Obj. *Neither the Souls nor the Bodies of the Saints are in the Sepulchers, what therefore do ye honour?*

Answ. The memorial and matter which was once in their Bodies, that is there, and sufficient to excite us to memory and imitation of them.

Obj. *It is impossible that dead things, as Relicks are, should have an inherent Sanctity in them*

Answ. We do not say they have, but only that they are memorials of the inherent Sanctity, and Holiness of the Martyrs, and instruments of Miracles and blessings to us; enough to make them worthy of that relative honour, and veneration, which we give them.

Obj. *You rather dishonour, than honour the Saints by scattering their Bones and Ashes about the World.*

Answ. You mistake, whatever is done by the Church in that kind, is done with an intention of honour, and much conduceth to the memory and Veneration of them, through all Christendom, as also to our Benefit and growth in virtue.

Obj. *The Worship of Relicks is a meer will-Worship.*

Answ. No, 'tis a Worship of Divine inspiration, witness the Texts of Scripture and the Authority of the Church already shew'd you.

Obj. *God himself commanded* Moses's *Body to be hid from the* Jews, *for fear they should adore it.* Deut. v. 6. *Answ.*

Answ. For fear they should adore it with Divine adoration, I grant; for they *Jews* after the death of *Moses*, were a People most prone to Idolatry; but not for fear they should venerate it with a relative honour; For God himself was pleased to honour it.

ARTICLE XXII.

Of Sacred IMAGES.

NOte for your understanding this *Article*, that as evil thoughts are the cause of all our evil actions, so good and pious thoughts are the cause of all our good and pious actions. *Out of the heart* (saith our Saviour) *comes evil thoughts, Murthers, Adulteries, Fornications*, &c. *These are the things which defile the Soul, S.* Mat. 5, 19. Since therefore nothing is, or can be in our understanding, according to *Phylosophy*, which is not first in some of our Senses, by some sensible Picture, Sign, or Image, from whence it is conveyed to the Fantasie and Memory, and thence again to the Understanding, and Will, great, doubtless is the Lawful use and benefit of Sacred Pictures, Signs, and Images, which are in us a most effectual Nursery of Holy thoughts, desires, & actions. Nor is there any Sense in Man, that represents more effectually, than that of Seeing. This presupposed.

OUR Tenet is, *That it is good, Lawful, and profitable to keep the Holy Pictures, or Images of Christ and his Saints, and to set them up in Churches*

Churches and give them a relative Honour or Veneration, Which we prove thus.

THE First ARGUMENT.

1. All that which is recorded in Holy Scripture to have been done by the known Saints of God, (without reproof, or any prohibition, even to this time,) nay, to their ſpecial good and benefit, is alſo good and profitable for us to do.
2. But it is recorded in Holy Scripture, that the known Saints of God have Worſhipped the Sacred Pictures, or Images of Chriſt and his Saints (without reproof, or any prohibition, even to this time,) nay, to their ſpecial good and benefit.
3. Therefore it is alſo good and profitable for Us to Venerate and Honour them, with a relative and Inferiour Honour.

The *Major* is manifeſt, becauſe their recorded and approved Actions are left to Us for Patterns and Examples.

The *Minor* is proved, in regard St. *John* the Baptiſt Worſhipped the very latchet of our Saviours Shoe, *The lachet of whoſe Shoes* (ſaith he) *I am not worthy to unlooſe,* 1. 27. For which fact St. *Auguſtine* on that place, concludes him to have been full of the Holy Ghoſt. *The Patriarch* Jacob *adored the top of* Joſeph's *Rod,* (a Sign or Image of his Regal Power,) *Heb.* 11. 21. The Iſraelites, by venerating and looking with Reverence on the braſen Serpent (a Type or Image of Chriſt Crucified) were healed of the biting of Serpents in the Deſart.

The

The Jews kneel'd before the Pictures of the Cherubins, overshadowing the Ark, *Exod.* 25. The primitive Christians venerated the very shadow, and Garments of St. *Peter*, and *Paul*, and received special benefit by so doing, *Acts* 5. 15. and 19. 11.

A Second ARGUMENT.

1. All that which God himself has commanded, and no where prohibited, is good, lawful and profitable for us to do.
2. But God himself has commanded Sacred Pictures, Signs, or Images, to be made and set up with Honour in the Temple, and no where prohibited it.
3. Therefore it is good, lawful, and profitable, for us to make and set them up.

The *Major* is manifest, and needs no proof

The *Minor* is proved. *Two Cherubins* (saith God to *Moses*) *that thou make of beaten Gold, on both sides of the Oracle*, &c. *Let them cover both sides of the Propitiatory*, &c. *And I will speak to thee from the two sides of the Cherubins which shall be upon the ark of the Testimony, all things that I shall command the Children of* Israel *by thee, Exod.* 25. 18. And when the Temple was built again by *Salomon*, the two Cherubins were renewed and set in the midst of the inward Temple, 3. *Kings* 6. 24. Nor did he only command two Cherubins, but divers other carved works and Images to be made on the Oracle, and the Walls of the Temple, as you may see in the same Chapters; *replenishing* Beseleel *and* Oliab *with his own Holy Spirit, to devise Whatsoever might be artificial*

made of Gold, Silver, Brass, Marble, &c. Exod. 31. He commanded the Jews to Adore the Ark, *Psal.* 99 Which is only the Footstool of God, and a Sign of his power, 1. *Chron.* 28. He commanded his own name to be honoured, and sanctified, *Exod.* 20. St. *Mat.* 6. *In the name of* Jesus *every knee bow,* &c *Phil.* 2. 8. Now the Name of *Jesus* is only a Sign or Image of our Redemption, or God made Man; and the name *Jehova,* of our Creation, which was in so great Honour with the Jews, that the common People durst not utter it, nor the Priest, but only in time of Sacrifice and solemn benediction, according to *Philo* in the Life of *Moses.* Nay, the very Plate on which the Name of God was written on the High Priests Fore-head, is called the *Plate of Sacred Veneration,* Exod. 38. 26. 28. Finally he commanded the Temple (which was an Image of his Heavenly House) to be honoured as a Holy Place, reproving those Priests who polluted his Sanctuary, and put no difference betwixt a Holy thing and a Prophane, *Exech,* 22. 26.

A THIRD ARGUMENT.

1. All that which brings into our minds the Holy Mysteries and Actions of Christ and his Saints, and ingraffs a Love thereof in our hearts, is (doubtless) lawful, good and profitable.
2. But the frequent use and Veneration of Sacred Pictures, Signs or Images doth movingly bring into our minds the Holy Misteries and Actions of Christ and his Saints. engrafting also a love thereof in our hearts.
3. Therefore the frequent use and veneration of Sacred Pictures, Signs, or Images, is doubtless Lawful, good and profitable.

The

The *Minor* (which only needs proof,) is evinced, because Pictures, Signs, or Images do of their own nature (if often used, and honoured) excite to a knowledge and love of those things, which they represent, and it is the very Essence of an Image, to represent another thing. 'Twas for this end the Church of God hath in all Ages made Artificial Pictures, Signes, or Images, of the Nativity, Miracles, Life and Death of Christ and his Saints, and set them up in Churches and Holy Places, teaching us to Honour them with a relative Honour or Veneration, not for the matter they are made of, but for the Sacred things they represent; and in as much as they represent such things being now absent, by sensible and present objects. And this is therefore called a Relative Honour, because it relates immediatly to the things represented, and either immediatly, or mediatly to God himself, as to our Chiefest good, and last end.

A Fourth ARGUMENT.

1. That which is the mark of the Predestinate, and Standard or Ensign of Christ himself, is worthy of a Relative Honour or Veneration.
2. But the Cross or Sacred Image of Christ Crucified, is the mark of the Predestinate, and Standard, or Ensign of Christ.
3. Therefore the Cross or Sacred Image of Christ Crucified, is worthy of a relative Honour, or Veneration. And the like houlds with proportion, in all other Images of Christ, which represent the mysteries of his Life, or Passion.

The *Major* Propoſition cannot be denied without unreaſonable wilfulneſs.

The *Minor* is proved; *Hurt ye not* (ſaith the Angel) *the Earth, nor the Sea, nor the Trees, till we have ſigned the Servants of our God in their foreheads* (with the Croſs) Apocal. 7. 2. All that were ſigned with the Sign *Tau*, (a Type of the Croſs) were ſaved from the exterminating Angel, *Ezech.* 9. 4. *Then* (at the day of Judgement) *ſhall appear the Sign of the Son of Man* (the Croſs) *in Heaven*, St. Mat. 24. 36.

Fathers for this point.

IN the ſecond Age *St. Dioniſius*; *The Sign of the Croſs is ſo much honoured, that it is often uſed both in* Baptiſm *and other Sacraments*, l. 2. Eccleſ. Hierar. c. 2. & 5.

In the ſame Age St. *Ignatius*: *The Devil rejoyceth when any one ſhall deny the Croſs, becauſe he well knows the Confeſſion of the Croſs is his deſtruction, for that it is a Trophie, or Triumphal ark againſt his power*, Epiſt. ad Philippenſes.

In the ſame Age, S. *Martial*; *Remember the Groſs of our Lord, keep it in your mind, ſpeak often of it, have it in the ſign, for it is your invincible Armour againſt Satan*, in his Epiſtle to thoſe of *Bourdeaux*.

In the third Age, S. *Tertullian*; *In every thing we do, we ſign our Forehead with the ſign of the Croſs, of which practice, Tradition is the defender, Cuſtome the conſerver, and Faith the obſerver*, l. de corona milit. c. 3. And in his time he ſays, *The Image of Chriſt bearing a Lamb on his Shoulders, was graven on the* Chalices *uſed in Churches*, l. 2. de pudicitia.

In

In the same Age, *Origen*; *They are only preserved by the Angel whom he had signed with the sign* Tau, *that is the sin of the Cross; Let us therefore lift up our hands to Heaven in the likeness of a Cross, seeing the Devils are oppressed, when they find us so Armed*, Hom. 8.

In the same Age, S. *Cyprian*; *God shews in another place*, Ezech. 9. *That those only can escape who are born again, and have been signed with the sign of the Cross*, in Epist. ad Demet.

In the same Age, *Lactantius* affirms, *That when Christians were present at the sign of the Cross, they put their Gods to flight, and struck them dumb*, l. Institut. c. 27.

In the fourth Age, S. *Athanasius*, *A Man only using the sign of the Cross, drives away from him the deceits of the Devil*, &c. *By It the Predictions of Magicians cease, and their Enchantments are made void*, l, de Verbo incarnato.

In the same Age, S. *Cyril* of *Hierusalem*; *Let not us be ashamed of the Cross, but if any one shall hide it, do thou publickly sign thy self on the Forehead with it, that the Devils seeing the Standard of the King, may trembling, make haste, to be gone* Catec. 4. de vita Christiana.

In the same Age, S. *Hierome*; *We beseech thee, O Lord, that, (guarded by the sign of the Cross, and defended by the assistance thereof,) we may deserve to be free from all the deceits of the Devil*, in Psal. 58.

In the same Age, S. *Ambrose*; *Christian People in every moment, write the contempt of death upon their Foreheads*, (by signing them with the Cross,) *for they know, that without the Cross of our Lord they cannot be saved*, l. 9. Epist. 77.

In the fifth Age, S. *Auguſtine*; *Unleſs the ſign of the Croſs be applied as well to the Foreheads of Believers, as to the water wherewith they are regenerated, and to the Oyl wherewith they are anoynted, none of theſe things are rightly adminiſtred,* Tract 118. in Joan.

S. *Palladius* (contemporary to S. *Auguſtine*) tells us, *That the Biſhop of* Hieruſalem *was wont yearly, at the ſolemnity of* Eaſter, *to expoſe the Croſs to be adored by the People, he himſelf firſt adoring it,* Epiſt. 11.

The ſecond *Niſſene* Council defined, *That the Sacred Images of Chriſt and his Saints, are to be had and kept in Churches, and that ſalutation or honorary Worſhip may be given them, but not* Latria, *as Sovereign honour wtich belongs to God only,* Acts 7. Anno Dom. 781.

Add to this, that in the Council of *Epheſus*, Anuo Dom. 431. S. *Cyril* of *Alexandria*, who there preſided, prayed thus, *Hail Mother of God,* &c. *Through whom the precious Croſs is made Famous, and adore her throughout the World,* Homil. cont. Neſtorium, *ſet down in the end of the ſecond Article of the ſaid Council.*

OBJECTIONS Solved.

Obj. *THou ſhalt not make to thy ſelf any graven Image,* &c. Exod. 20.

Anſw. You corrupt the Text; the *Greek* word is Idol, the *Latine* and *Hebrew* word is graven thing, *&c.* and it follows immediately; to adore them, (*viz.* as Gods,) we make no Idols, nor any graven things, or Images, to adore them, as Gods, or with Gods honour, we abhor that, as damnable Idolatry; we only give them a relative honour, or veneration.

Obj.

Obj. *Many say you honour them, as Gods,*

Answ. Fame is a lyer you know; We do not so, nor yet as Creatures, Substances, or Persons, but only as they are meer artificial resemblances, and representations of Heavenly things; and for their sakes whom they are made to represent; whereas Idolatry is not committed, unless the honour due to God only, [that is Supreme, and Sovereign honour] be given to a Creature,

Obj. *Honour and Glory to God alone.*

Answ. Supreme and Sovereign honour, true; relative and inferior honour may be given to Creatures: *Honour and Glory, and Peace to every one that doth good,* Rom. 2. 10.

Obj. *You saw not any similitude in the day that our Lord spake to you in* Horeb *from the midst of the Fire, lest perhaps deceived, you might make to your selves a graven similitude or Image of Male or Female,* Deut. 4, 15

Answ. That place only forbids the making of Idols, or vain Images to our selves, and therefore it follows, *Of those things which God hath forbidden thee,* v. 23. God never forbad the making sacred Images of Christ and his Saints; nay he hath commanded it, as has been proved above.

Obj. *To whom have you made God like, or what likeness will you compare to him?* Isa. 40, 18.

Answ. We intend not to picture the nature of Divinity, or Essence of God, that, we are taught is impossible, and unlawful to attempt; we compare not any Image to him, we know all descriptions of him, are infinitely short of his perfection; we only mean to represent some apparitions of God, and those in such forms or shapes, as he himself hath pleased to appear in, or else repre-

sent

ſent ſome attribute of his by ſome Analogical ſimilitude; as his unſpeakable Goodneſs, by a *Stork*, which has no Tongue; his Eternity by an Oracle, which has neither beginning nor end, or by the Image of an old Man, as he appear'd to *Daniel*, *Dan.* 7.

Obj. *Whereunto have you reſembled me, and made me equal and compared me?* Iſa. 46, 5.

Anſw. This is alſo againſt Idols only [as is plain by the Text] which were made equal to God. And therefore it follows immediately, *bringing a Goldſmith to make a God.*

Obj. *Certainly you adore your Images in the ſame manner the* Heathens *did their Idols.*

Anſw. Be not willful in your uncharitable miſtake; we do not, they adored their Idols as Gods, and offer'd Sacrifice to them. *Make us Gods* (ſay they) *which may go before us,* Exod. 31, 1. *He cut down Cedars, and kindled the fire, and baked bread,* &c. *But of the reſt he made a God, and adored,* Iſa. 44, 15. *They praiſed their Gods of Silver, of Braſs, of Wood, and of Stone,* Dan. 5, 4. *They have made to themſelves a molted Calf, and adored and immolated it,* Exod. 32, 8. *They Sacrificed to the Idols of* Canan, Pſal. 105, 38. We do not Sacrifice to Images, nor Worſhip them as Gods; no, we abhor and renounce it.

Obj. *Some of your Divines hold it lawful to Worſhip the Croſs with Soveraign honour,*

Anſw. By or for it ſelf, I deny; by accident, and as it makes one thing, with Chriſt Crucified, whom they conceive as hanging on it, I grant ſome Divines hold; but this is a meer School opinion, and not of Faith with us: Nay, the ſeventh general Council, which we all ſubmit to, hath Decreed

Decreed, *That the Image of Christ is not to be adored with Sovereign honour, nor otherwise, the Books of the Gospel*, Acts 7. and last, Can 3. Urge not therefore what some particular Divines may say, but hearken to the Doctrine of Gods Church, that we rely upon.

Obj. *You call the Cross, holy Cross*, &c.

Answ In as much as it represents the Holy Passion of Christ, I grant; so you call the Bible the Holy Bible, and the Communion Table the Holy Communion Table.

Obj. *You pray in one of your Hymns, O Cross, our only hope*, &c.

Answ. 'Tis a Poetical Figurative expression, in which by the Cross we speak to Christ himself who hung and died on it for our sins. So the Prophet, hear O Heavens, and hearken O Earth! *Deut.* 32, 1. In which address, by the words Heaven and Earth, he spake to the inhabitants of Heaven and Earth; which kind of speech is frequent in Scripture, especially the Psalms, that are Poetical. Give the Church therefore leave in this to imitate her Teacher the Holy Ghost. And for the words, our only hope, the Cross is no otherwise, our only hopes, then it was, S. *Pauls* only glory. *God forbid, I should glory but in the Cross of our Lord Jesus Christ*, Gal 6, 14. That is, instrumentally, as it was the only instrument of our Redemption, or by accident, as it makes one thing with Christ, bleeding and dying on it.

Ob. *Two Councils at* Constantinople, *under* Leo, Iconomicus, *and* Constantinus Copronimus, *defined against Images.*

Answ. They were not general Councils nor approved; neither the Pope, nor any of the Patriarks

triarks were preſent, either by themſelves or Legates.

Obj *The Council of* Frankford *condemned Images.*

Anſw. There is no ſuch Decree to be found in any thing, but only in her Decrees concerning Church Benefits, as the Centuriſts themſelves confeſs with one conſent.

Ob. *The Council of* Eliberius *forbids the making Images in Churches.*

Anſw. You miſtake, it only forbids making them on Church-Walls in time of Perſecution, leſt Infidels ſhould Prophane, and deface them.

The Gentiles calumniated the Croſs of Superſtition and Withcraft, as the modern Sectaries do; *Simon Magus, Cerinthus,* and *Baſilides* taught, *that Chriſt was not truly Crucified, but withdrew himſelf from the Croſs, ſuffering only in a Phantaſtical Image, and therefore they denied all honour to the Croſs,* See *St: Ireneus* l. 1 c. 25. de Hæreſ. *S. Epiphanius* Hæreſ. 24. 28. The *Nicolaites, Cleobulus,* and *Theodore* denied the Croſs, and taught, that *Chriſtians ought not to give any reverence to it, or to the Images of the Apoſtles and other Saints, affirming that they themſelves were immediatly ſent from God*) the common pretence of all Hereticks) *to reform the World,* See *S. Epiphanius,* l. 3. *de Hæreſibus, hæreſ.* 21. 22.

The Manichees taught that no Images were to be Worſhipped, as witneſſeth *Taraſius* in the ſecond *Nicene* Council, and *S. Auguſtine* l. 20. cont. Fauſtum, c. 15. *Arius* denied that any Worſhip was to be given to the Images of Chriſt and his Saints, as you may read in the ſeventh general Synod. The great *Apoſtate Julian* ſet up his own

own Image in the place of the Holy Croſs, and cried out againſt Chriſtians, O *wretched Men, who adore the Croſs, and imprint the Sign of it on their Foreheads, and before their Doors*, as *S. Cyril* of *Alexandria* relates, l. 6. cont. *Julian*; which Image of *Julian* was burnt with lightning from Heaven. Theſe were all arch Heriticks; let therefore all deluded People take notice who they were that hated the Croſs and Holy Images.

ARTICLE XXIII.

Of FREE-WILL.

OUR Tenet is, *That Man (even in the State of corrupted nature) as aſſiſted by the Efficacious Grace of God, hath free-will to do, or not to do, not only Natural and Moral, but alſo Works belonging to his Eternal Salvation, and to commit or avoid evils; and that he is not enforced to good, or avoid evil by the ſaid efficacious grace, though ſweetly and infallibly determined to it.* Which we prove thus.

The firſt Argument.

1. In all thoſe things, in which men have Election, they have Free-will.
2. But Men, aſſiſted by the efficatious Grace of God, have Election not only in their Moral and Natural Actions, but alſo in their Supernal, and things belonging to Eternal Life and the avoiding Sin.

3. There-

3. Therefore men, assisted by the Efficacious grace of God, have Free-will, not only in their Moral and Natural Actions, but also in their Supernatural, and things belonging to Eternal Life. and the avoiding sin.

The *Major* Proper is prov. because Election is defined, a deliberate appetency with consultation, which of necessity implies Freedom.

The *Minor* Proposition is proved; *Choice is given you, choose this day that which pleaseth you,* Josh. 24. *Choice is given thee* (saith our Lord to David) *choose one of them which thou wilt,* 2 King 24. *If thou doest ill, shall not thy sin be forth with present at the Door? but the lust* (or desire) *thereof shall be under thee, and thou shalt have dominion over it,* Gen. 4. 6, 7. ('tis in our power to do, or not to do it.) *I have proposed to you Life and Death, Blessing and Cursing, choose therefore Life that thou mayest live,* Deut. 30. v. 17, 18, 19. *How often* (said our Lord) *would I gather thy Children,* &c. *and thou wouldest not,* Mat. 23. 37. *You always resist the Holy Ghost,* Acts 7. 51. *But as many as received him* [Christ] *he gave them power to be made the Son of God, St.* John 1. 12. (they were enabled by his Grace to be made such, if they themselves would.) *He that hath determined in his heart, not having necessity, but having power of his own will, to keep his Virgin, doth well,* 1. Cor. 7. 37. (St. *Paul* thought it in the free power of our will to keep, or not to keep it,) *God from the beginning made Man, and left him in the hand of his own Counsel,* Eccl. 15,

A Second ARGUMENT.

1. Almighty God who can do nothing in vain, and is no Tirant, but the Father of Mercy, exhorts and commands us to do good, and avoid evil, threatning to damn us, if we neglect.
2. But it were altogether vain to exhort or command any ſuch things, and Tiranny to damn Us for not doing them, unleſs it were in our free power, to do, or not to do them.
3. Therefore it is in our free power (as inabled by Gods grace) to do, or not to do them.

The *Major* is manifeſt to all that know the Scripture, which is indeed nothing elſe, but a Divine Book of Holy Precept and Exhortations, to do good, and abſtain from evil, with great Rewards and Puniſhments annexed of everlaſting Salvation, or damnation.

The *Minor* is proved. Becauſe nothing can be more vain then to ſpend much time in exhorting to commanding that, which is not in our power, or poſſible for us to do (it were as rational to preach to the Dead, or to command a man, that had no Legs to run) neither can any thing be more Tirannical, then to damn Us for not doing it, ſince no man can be bound, without extremity of injuſtice, to that which is impoſſible.

Fathers for this point.

IN the ſecond Age St. *Ignatius*; *If any man do wickedly, he is a man of the Devil, not made ſo by nature, but by the Arbitrement of his own mind*, in Epiſt. ad. Magn.

In the ſame Age *St. Irenæus*; *Not only in works, but even in Faith hath Almighty God reſerved liberty of will to Man*, ſaying, *Be it done to thee according to thy Faith*, l. 4. c. 72. And again, *If therefore it were not in us to do theſe things, or not to do them what cauſe has the Apoſtle, or our Lord himſelf long before to Counſel us to do certain things, and to abſtain from others; but becauſe man had free will from the beginning*, in the ſame Chapter.

In the third Age *St. Cyprian*; *The freedom of believing or not believing is placed in the Will*, in Deut. &c. L. 3. ad Quirin. c. 52.

In the ſame age *Origen*, And *now, O Iſrael, what doth thy Lord God require from thee; Let them be aſhamed of thoſe words, who deny Free-will in man; How ſhould God require from man, unleſs man had in his power what to offer to God, requiring*, Homil. 12. in num.

In the fourth Age, *S. Hierom*; *Becauſe thou haſt Free-will, I warn thee, that ſin have no dominion over thee, but thou over ſin*, queſt. in Geneſ,

In the ſame Age *St. Chryſoſtome*, *The Lord of all things hath made our nature to have Free-will*, &c. *This therefore now is alſo done in Cain*, Hom. 19. in Geneſ. c. 4.

In the ſame Age St. *Baſil* on thoſe words, *If you will, and will hear me*, Iſa. 1. 19. *In this place* (ſaith he) *eſpecially he ſets before our Eys the Liberty of Will to be given to mans nature.*

In the ſame Age *St. Auguſtine*, *God hath revealed to us in Holy Scripture, that to man there is Free-will, firſt becauſe Gods Commandements themſelves would not profit man, unleſs he had Free-will whereby to do them*, &c. lib. de grat. & libero arbitrio. cap. 2. *To conſent* (ſaith he) *or not to conſent,*

ſent, lies in a Mans own will, l. de ſpiritu & litera, cap 34. *If we will, it is; if we will not, it is not* l. 5. de Civitate Dei c. 10. *It is in a Mans power change his Will,* l. 1. retract. c. *Who will not cry out it is a fooliſh thing to give Commandments to him, who hath not freedom to what is commanded, and that it is an injury to condemn him, who had not power to fulfil them,* l de fida contra Manichæos. c. 10.

The fourth *Toleton* Council defined, *That Man by his free Will obeyed the Serpent, and periſhed; and ſo the grace of God calling, by the converſion of his own miud, every Man by believing, is ſaved, therefore not by force, but by the will of the mind, they are to be perſwaded to be converted,* c. 57. de Judæis Anno Dom. 681.

The Councel of *Sens* declared, *This Hereſy, wholly taking away the Will, We do not ſo much condemn,* (it being already long ſince condemned by the Church and Councils) *as we declare it contrary to plain Teſtimonies of Scripture,* c. 15. de l. Arab. Anno Dom. 1431.

OBJECTIONS SOLVED.

Obj. I *Know, Lord, that Mans way is not his own, neither is it in Man to direct his own ſteps,* Jerem. 10.

Anſw. It is not his own always in order to execution, I grant; for ſo it may be hindred divers ways; It is not his own in order to Election, in which freedom eſſentially conſiſts, I deny; nor can he direct his own ſteps, without the aſſiſtance of Divine Grace; with that aſſiſtance, I deny it.

Obj. *All our works thou haſt wrought to us* (or in us) Iſa. 26. 12. And the Apoſtle ſays, *Who worketh*

worketh all things according to the counsel of his Will, 1 Cor. 12, 11.

Answ. These places only prove Gods co-operation with us in all our actions, which doth not exclude nor destroy, but rather perfect the freedom of our Wills; we acknowledge we are not able to do any good thing, without his aid of Grace, neither can we see without light, yet light neither hurts nor takes away, but perfects our faculty of seeing.

Obj. *No Man can come to me, unless the Father that sent me draw him*, S. Jorn 6, 44.

Answ. Here the *Manichees* (saith S *Chrysostom*) rise up contending by the Testimony of this Text, that we can do nothing of our selves; but this takes not away our free Will, but shews it needs Gods help. In *Johan. Hom.* 45. And on the same place, wherefore it is evident, that it is in our choice, whether we will be saved or damned. *Homil.* 46.

Obj. *It is God that works in you both to will, and to accomplish*, Phil. 2, 13.

Answ. Not because he said, It is God that works in you both to will and to accomplish, *&c.* Is he therefore thought to have taken away free-will? If it were so, he would not have said before, with fear and trembling work ye your salvation; for when there is command that they work, their free-will is called upon. Thus St. *Augustine* on this place.

Obj. *We are dead by sin*; Ephes. 2.

Answ. But quickened by Christ, *Ibidem.*

Obj. *It is necessary that Scandals come*, S. Mat. 18, 7. *It is impossible that Scandals should not come*, S. Luke 7. *Therefore it is impossible for us to avoid them.* *Answ.*

Answ. I deny the consequence, those Texts only infer a necessity of supposition, because God hath foreseen and foretold they will come, which hinders them not from being freely done, speaking of absolute freedom, and as they are compar'd to the immediate, and second causes.

Obj. *God necessarily and infallibly foreknows all things that will ever come to pass. Therefore whatsoever we do, we do by unavoidable necessity.*

Answ. I deny your consequence, for God not only foresees effects, but also their causes, and that they will proceed, and be done, according to their exigence; from free causes, freely; and from necessary causes, necessarily; so that all which God foresees to be done, will infallibly be done, yet not necessarily or by compulsion, because his foresight doth not impose on things foreseen, any absolute necessity, but only a necessity of supposition, which is consistent with absolute freedom or liberty.

Obj. *God hath by his will decreed from all Eternity, whatever will be done.*

Answ. True; according to the natural exigence of second causes, but not contrary to it; and therefore he hath decreed many things to be done freely.

ARTICLE XXIV.

Of Saving or Justifying Faith.

OUR Tenet is, *That justifying Faith is not a confident undoubted belief, that our sins*

are forgiven, and that we are of the Elect, (as Sectaries hold) but a true Faith in Jesus Christ, *God and Man, and stedfast belief of all those things which he hath any way revealed to us*; Which we prove thus.

The first Argument.

1. That cannot be a saving or justifying Faith, which was not taught the Church for such, by Christ and his Apostles.
2. But *Schismaticks* foresaid Faith of special mercy (by which they assuredly believe, their sins are forgiven, and that they are of the Elect) was never taught the Church for such, by Christ and his Apostles.
3. Therefore *Schismaticks* Faith of special Mercy, is not a saving or justifying Faith.

The *Major* is manifest, because Christ and his Apostles were the Masters and Teachers of all saving and justifying Faith.

The *Minor* is proved; because they never taught the Church, to have assured belief, that their sins were forgiven, or that they were of the Elect, as any certain or necessary means of their salvation, but rather the quite contrary. *Man knoweth not whether he be worthy of Love or hatred,* Eccles. 9. 1. *Who can say my heart is clean, I am pure from sin,* Prov. 20. *Sins who understandeth, from my secret sins cleanse me,* Psal. 18. *Therefore my dearest, with fear and trembling work out our salvation,* Philip. 2, 12. *I am not guilty in conscience of any thing, but herein I am not justified,* 1 Cor. 44. *In fear converse ye the time of your sojourning,* 1 Pet. 1. Nor is there any Article of the Creed, or any Verse of the whole

whole Goſpel, which teacheth this preſumptuous Faith of ſpecial Mercy.

The ſecond Argument, affirmative.

1. That is the holy ſaving or juſtifying Faith of Chriſtians, which Chriſt and his Apoſtles taught the Church, for a neceſſary means to Juſtice and Salvation.
2. But Chriſt and his Apoſtles taught the Church for a neceſſary means of Juſtice and Salvation, a Faith in him, true God and Man, by which all thoſe things are firmly believed, which he hath any way revealed to us, and working alſo by Charity.
3. Therefore a Faith in Chriſt, true God and Man, by which all thoſe things are firmly believed which he hath any way revealed to us, and working alſo by Charity, is the only ſaving or juſtifying Faith of Chriſtians.

The *Major* is manifeſt of it ſelf.

The *Minor* is proved; *Without Faith, it is impoſſible to pleaſe God; for he that cometh to God, muſt firſt believe that he is, and that he is a rewarder to them that ſeek him,* Heb. 11, 6. *In him* (Chriſt) *every one that believeth is juſtified,* Acts 13, 39.

Jeſus ſaid I am the Reſurrection, and the Life, he that believeth in me although he be dead, he ſhall live, &c. *believeſt thou this? She ſaith to him, Lord I have believed, that thou art Chriſt the Son of God, who art come into the World,* S. John 11, 25, 27. Peter *anſwered and ſaid, Thou art Chriſt the Son of the living God; and Jeſus ſaid unto him, bleſſed art thou* Simon Bariona, *S. Mat.* 16. 17.

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(viz. by reaſon of that Faith) *This is the word of Faith which we Preach, for if thou confeſs with thy mouth our Lord Jeſus Chriſt, and believe with thy heart, that God hath raiſed him up from the dead; thou ſhalt be ſaved,* Rom. 10, 9. add to this, that Article of the Creed, *and in Jeſus Chriſt his only Saviour and Lord*; without which Faith, no Juſtice nor Salvation can be had.

That it muſt alſo work by Charity, is proved; becauſe Faith without Charity is dead, and profits not to Juſtice. *You ſee them Brethren, (ſaith S.* James) *How that by works a Man is juſtified, and not by Faith only. S.* James 2, 17, 12. *If a Man have all Faith, and have not Charity, he is nothing, it profits nothing,* 1 Cor. 13. *For in Chriſt Jeſus neither Circumciſion availeth ought, nor uncircumciſion, but Faith that worketh by Charity,* Galath. 5, 6. *Not every one that ſays Lord, Lord, but he that doth the will of my Father ſhall enter the Kingdom of Heaven, S.* Mat. 7, 21. To conclude, *Go ye Teaching all Nations, Baptizing them and Teaching them to obſerve all things whatſoever I have commanded you, S.* Mat. 28, 19, 20. We muſt believe, and do accordingly; we muſt believe the Divinity, Humanity, Life, Death, Miracles and Doctrines of Jeſus Chriſt. *He that believeth not, ſhall be condemned, S.* Mark 16, 26.

Fathers for this Point.

In the ſecond Age, S. *Clement*; *Wherefore when we hear, thy Faith hath made thee ſafe, we do not underſtand him to ſay abſolutely, that thoſe are ſaved who any ways believe, unleſs their Deeds ſhall follow,* l. 4. Strom. matum poſt med.

In

In the Third Age, *Origen*, *Thoſe that profeſs Faith in* Jeſus, *but do not prepare themſelves with good works to Salvation, are to be compared to the Fooliſh Virgins*, Tract. 32. in Matth.

In the ſame Age, St. *Cyril* of *Alexandria*, *That Faith doth not ſuffice to Salvation, the Diſciple of Chriſt ſheweth, writing. Thou believeſt there is one God, the Divels alſo believe and tremble; If therefore only Faith were ſufficient, the multitude of Devils could not periſh: wherefore the Works of Charity muſt come to Faith*, In c. 2, Jacobi verſ. 29.

In the Fourth Age, St. *Chryſoſtom*, *If* Paul *who, ſuffered ſo much, was not yet ſecure of that Reſurrection*, (viz. to glory) *what ſhall we ſay?* Homil. 2. in Epiſt. ad Philip. And again, *If thou ſhalt rightly believe*, &c. *but doeſt not rightly live, it doth nothing profit thee to Salvation*, Homil. 30. in Joan. & Math. 7.

In the ſame Age, *St. Hierome*, *I have found the Works of the juſt to be in the hand of God; but whether they be loved of God or not, now they cannot know*, in cap. 9. Eccleſ. v. 1. And again, *Therefore it is but doubtful and uncertain, (to wit, whether God will convert and forgive) that whilſt men are doubtful of their Salvation, they may ſeriouſly do Penance*, In c. 3. Jonæ v. 9.

In the ſame Age St. *Cyril* of *Hieruſalem*, *Do not truſt in this only that thou believeſt, but keep Faith burning, that thy light may ſhine before men by good Works*, Cat. 15.

In the Fifth Age Saint *Auguſtine*, *What Man knoweth he is to perſevere to the end in the Progreſs of Juſtice, unleſs by ſome revelation he be aſſured from God*, l. 2. de civitat. Dei. c. 2. And again,

Who

Who amongſt all the Faithful, as long as he liveth in this mortality, can preſume himſelf to be of the number of the Predeſtinate? becauſe it is neceſſary to be hid in this place, where pride is to be taken off, l. de corrept. & grat. c. 13. *Faith truly may be without Charity, but not profit*, l. 15. de Trinitat. c. 18. And finally, *I know that the Juſtice of my God remaineth; whether mine remain or no, I know not*, in Pſal. 40. *And far was it from the Apoſtles meaning that Faith is ſufficient for a man, although he have no good works*, l. de grat. & lib. arbit. c. 7.

The Council of *Moguntia* defined, *Without Faith we cannot pleaſe God; notwithſtanding Faith needeth Works, becauſe Faith without Works is dead*, Can. 1. Anno Dom. 813.

You ſee what kind of Faith the Fathers required to Juſtice; not Faith alone, or Faith of ſpecial mercy, but Faith in *Jeſus Chriſt* working by Charity.

OBJECTIONS Solved.

Obj. THE *Spirit himſelf giveth teſtimony to our Spirit that we are the Sons of God*, Rom. 10.

Anſw. It gives not teſtimony that we are the Sons of God, by believing ſo only, or by aſſuring our ſelves that our ſins are forgiven us; but by and through a Faith in *Jeſus Chriſt*, working by Charity; and though his Teſtimony be always infallible in it ſelf, yet it is always doubtful, and uncertain on our part, whether we have, or have it not, without ſpecial Revelation. And therefore many ſay *Our Father*, and think themſelves

ſelves the Sons of God, who are indeed the Sons of the Divel, as Chriſt proved the Jews, S. Jo. 7.

Obj. St. *Paul* ſays, *I am ſure that neither Life nor Death*, &c. *ſhall ſeparate us from the Charity of God*, &c. Rom. 8.

Anſw. He doth not ſay, That this aſſurance juſtified him; No, it preſuppoſed him in a State of Juſtice; and he either ſpeaks there of ſuch only as be Predeſtinate, or elſe by the words (I am ſure) he means no more then I confidently perſwaded; neither can we without preſumptuous pride, pretend to ſuch aſſurance in that behalf as Holy *Paul* in likelyhood might have.

Obj. *Nnow you not your ſelves that* Chriſt Jeſus *is in you, unleſs perhaps you be reprobates?* 2. Cor. 13. 5.

Anſw. He ſpeaks only there of Chriſts being preſent with the *Corinthians*, not in reſpect of juſtifying grace (for both in this and three precedent Chapters, he threatens them with heavy Vengeance for their Sins,) but in his ſpecial Power, Providence, and Miracles ſhewed to them.

Obj. *A man is juſtified in Baptiſm, and that without any works*

Anſw. Without external Works, or Works pretending Juſtice, I grant; thoſe are not always requiſite to the firſt Juſtice, without internal Works, or at leaſt Works conſequent to Juſtice (ſpeaking of ſuch who have the uſe of Reaſon,) I deny.

Obj. *If a man have not a care of his own, and eſpecially Domeſticals, he hath denyed the Faith, accoiding to St.* Paul.

Anſw. He hath denyed in his deeds, as many do, but may notwithſtanding have true, though

no

not juſtifying Faith; a man may have all Faith (in St, *Pauls* ſuppoſition, 1. Corint. 13.) and no Charity.

Obj. *He that ſays he knows God, and doeth not keep his Commandements, is a Lyar.*

Anſw. If he ſay he knows him with friendly or informed Faith, I grant it; and of ſuch only St. *John* there ſpeaks. Hence it is, that your Faith only, or Faith of ſpecial mercy, will not ſuffice to juſtifie.

Obj. *Every one that believeth that JESUS is* Chriſt, *is born of God,* 1. Joan. 5. Therefore Juſtified.

Anſw. He ſpeaks of Faith formed with Charity, and ſo I grant your Conſequence. Here is no excluſive particle; he ſays not, Here that believeth only.

Obj. *The Saints by Faith overcame Kingdoms,* Heb. 2.

Anſw. Not by Faith only, but by Faith joyn'd with Hope and Charity.

Obj. *We account a man to be juſtified by Faith, without the Works of the Law,* Rom. 3. 28. Therefore by Faith excluding all Works.

Anſw. St. *Paul* excludes there only the Ceremonial Works of the Old Law, of which ſome boaſted much, or Works preceding Faith, and done by the meer ſtrength of Nature; He excludes not the Works of Grace and Charity, or Works which follow Faith. So that your Conſequence is Erroneous. Some (ſaith St. *Auguſtine* in one place) not underſtanding what the Apoſtle ſaith, have ſuppoſed his meaning to be, That Faith is ſufficient for a man though he live wickedly, and have

have no Works: But far was that from the intention of the Veſſel of Election, *l. de grat. & liber Arbit. c. 7.* And in another place, St. *Paul* ſpeaks of Works that go before Faith (we do not hold that thoſe will juſtifie. *James* ſpeaks of Works which follow Faith, theſe do Juſtifie) *l. 83. q. 76. in fine, & l. de fide & operib. c. 14.*

Obj. *Believe only, and ſhe ſhall be ſaved*, Saint Luke 8. 50.

Anſw. He only there promiſeth Corporal Life, and Safety to the Princes Daughter of the Synagogue for her Fathers Faith; not Spiritual Life and Safety of the Soul. Which is not againſt us; We doubt not but Corporal bleſſings may be given for Faith only. and Faith is always required to Juſtice, but not ſufficient without Charity.

Obj. *All that believe in him ſhall not periſh, but have Eternal Life, St.* John 3. 14.

Anſw. If he want not ſome other thing as requiſite as Faith, I grant it. *So all that hope in him, ſhall not be confounded*, Eccleſ. 2. Yet neither Faith nor Hope, nor both together, will ſuffice to juſtifie without Charity. There be many particular and inadequate Cauſes of Juſtification; and the Scripture ſometimes attributes the whole effect to one of them, and ſometimes to another; but never ſo to any one as to exclude the reſt, but rather as including and ſuppoſing them.

ARTICLE XXV.

Of the merit of Works.

OUR Tenet is, *That our beſt works (in this ſtate of corrupted Nature) as they are ours preciſely, are not meritorious of a reward from God; becauſe we can do no good thing our ſelves, as of our ſelves, but our ſufficiency is all from him; yet as proceeding from the grace of Chriſt, working in us, and with us, and elevated by his merits, and promiſes; ſo he hath promiſed a reward to them, and made them worthy a reward. Which is all we intend by the merit of Works.* And is proved thus:

THE Firſt ARGUMENT.

1. To merit a reward from God (according to the Churches notion and expoſition of it in this place) is nothing elſe but to be worthy, and challenge a reward from God by contract.
2. But our good Works, as done by us in ſtate of Grace, relying on the promiſes of Chriſt, and Elevated by his Grace and Merits, are Worthy, and do challenge a reward from God by contract.
3. Therefore our Good Works, as done by Us in State of Grace, relying on the promiſes of Chriſt, and Elevated by his Grace and Merits do merit a reward from God.

The firſt Propoſition is manifeſt, unleſs you will obtrude your meaning and explication on the Church,

Church, and not accept of the Churches Explication of her own Words.

The second Propoſition is proved: *Bleſſed are ye when they ſhall revile and perſecute you*, &c. *for my ſake: rejoyce and be glad; for very great is your reward in Heaven*, St. Mat. 5. 12. *Whoſoever ſhall give to one of theſe little ones a Cup of cold Water only in the name of a Diſciple*, Amen *I ſay unto you, he ſhall not loſe his reward*, St. Mat. 10 48. *The Son of Man is to come in the Glory of his Father, and then ſhall he render to every man according to his Works*, Apoc. c. laſt. v. 12. *I have fought a good Fight, there is a Crown of Juſtice laid up for me, which our Lord will render to me at that day, a juſt Judge: and not only to me, but to them alſo that love his comming*, 2 Tim. 4. 7, 8. *They ſhall walk with me in white, becauſe they are worthy*, Apoc. 3. 4. *God hath tried them, and found them worthy of himſelf*, Wiſd. 3. *That ye may be counted worthy of the Kingdom of God, for which alſo ye ſuffer*, 2 Theſ. 1. 5. *Come ye bleſſed of my Father, and poſſeſs ye the Kingdom*, &c. *for I was hungry, and ye gave me to Eat*, &c. S. Mat. 25. 14, 15. You ſee the Covenant or Contract is plainly made, and the Reward as plainly promiſed, which of neceſſity implies merit, ſeeing a reward and merit are correllatives.

The ſecond Argument.

1. God hath freely bound himſelf by Covenant and promiſe to reward our good Works proceeding from the Grace, and dignified by the merits of Chriſt, with Grace and Glory; then of neceſſity it follows that our good Works, proceeding from his grace, and dignified by

his Merits, do merit a reward of Grace and Glory.

2. But God hath freely bound himself to this by Covenant and Promise.

3. Therefore our good Works proceeding from the Grace of Christ, and dignified by his merits, do merit a reward of Grace and Glory.

The sequel of the *Major* is proved, because a Faithful Promise makes a due debt, and the Workman is worthy his Wages, promised by Covenant.

The *Minor* is proved by all the Texts above-cited; as also the Parable in the twentieth Chapter of St. *Matth.* Where Christ in the Person of an Housholder agrees with the Workmen in his Vineyard for a penny a day; that is, Everlasting Life, as all the Fathers expound it. And St. *Paul* tells Us, *God is not unjust that he should forget your Work, and love which you have shewed in his Name*, Heb. 6. 10.

Fathers for this Point.

IN the second Age St. *Ignatius*, *Give me leave to become the food of Beasts, that by that means I may merit and win God*, Epist. to the Romans.

In the same Age *Justin Martyr*, *We think that men, who by Works have shewed themselves worthy of the will and counsel of God, shall by their merits live and reign with him*, Apolog. 2.

In the same Age *Irenæus*, *We esteem that Crown to be precious which is gotten by combat and suffering for Gods sake*, lib. 4. cont. Hæres. cap. 72.

In the third Age St. *Cyprian*, *If the day of our return shall find us unloaden, swift, and running*

in

in the way of good Works, our Lord will not fail to reward our merits, Serm. de Eleemosyna.

In the fourth Age St. *Basil, Shew thy Works and exact a reward,* Orat. ad divites.

In the same Age St. *Ambrose; Is is not evident, that there remains after this life, either Rewards for merits, or punishment,* l. 1. de Officiis c. 15.

In the fifth Age S. *Augustine, He* (Paul) *says that our Lord a just Jndge will render him a Croun: He therefore owes it, and as a just Judge will pay it; for the Work being regarded, the Reward cannot be denied,* l. 50. Homil. 4.

And again, *Our Lord hath made himself a Debtor, not by receiving, but by promising; It is not said to him, render what thou hast received, but what thou hast promised,* in Psalm 83. And in another place, *They give the price of their own Souls, who cease not to give Alms,* in Ps. 48 8.

The *Arausican* Council defined a thousand years ago, *That reward is debt to good Works if they be done; but Grace which was not debt precedes that they may be done,* Can. 18.

The *Lateran* Council defines, *If any man shall say, that the good Works of a justified man which are done by him, through the grace of God, and the merits of Christ, do not merit an increase of Grace and Glory, Everlasting Life, and the obtaining thereof, if he die in State of Grace, be he* Anathema, Ch Firmiter de sum. Trinitate, An. Dom. 1115. The same is defined in the Council of *Florence, decreto de Purgatorio.*

OBJECTIONS Solved.

Obj. *Heaven and Everlasting Life is an Inheritance,* If Sons, then Heirs, &c. *Rom.* 8. *Therefore not a reward.*

Answ. I grant the Antecedent, but deny the Consequence; it is also a reward and Crown to such as Labour and fight for it, whatsoever ye do; work it from the Heart, as to our Lord, &c. knowing ye shall receive reward from our Lord, *Colos.* 3. 23, 24, And no man shall be Crowned, but he that hath fought lawfully.

Obj. *Everlasting Life is the Grace of God,* Rom. 6. 23. *And the Passions of this Life are not condign to future Glory,* Rom. 8. 18.

Answ. It is therefore called the Grace of God, because *gratis* and freely promised to our Works; which could not otherwise deserve it, as also because he gives Us Grace, whereby to merit and obtain it, without which we could not do it. *Yet it is also a reward of Justice,* 2 Tim. 4. And to the second place objected; I Answer, we hold not our Works of sufferings to be absolutely condign to to future Glory, or equal in Rigorous, but only in a *Geometrical* proportion, which requires no more but a reasonable Correspondence of one thing to another, which is here found, so that *our present tribulation worketh an allowed measure, an immense Weight of Glory in Us,* 2. Cor. 4. 7.

Obj. *When ye have done all those things that are commanded you, say we are unprofitable Servants,* Luke 17. 10.

Answ. We are unprofitable of our selves, and as Servants under the Servitude of sin, I grant; but as fellow-Citizens of the Saints, Friends and Heirs of God, assisted by his Grace and by the merits of Christ, I deny; and so does St. *Paul,* saying, *If any man shall cleanse himself from these (Sins) he shall be a Vessel unto Honour, Sanctified profitable to our Lord,* 2 Tim. 2. 2. *Well done good*

and

and Faithful Servant, &c. *but the unprofitable Servant* (take heed Schismaticks) *cast ye forth into outward Darkness*, Matth. 25: 21. *O the great goodness of God* (saith St. *Augustine*) *to whom when We did ow Servitude by the Condition of our Estate, as Bond-men to their Lords, yet hath he promised Us the reward of Friends*, Sermon. de verbis Apostoli.

Obj. *Thy boasting hath been excluded; by what Law? by the Law of Deeds? No, but by the Law of Faith*, Rom. 3. 27.

Answ. St. Augustine: *Paul speaks only of the Works of* Abraham, *in as much as they proceeded from the Law, secluding the Spirit and Grace of Christ*, l. de fide & operib. c. 14.

Obj. *Christ himself reprehends Mercenaries*, St. John 20. Therefore it is lawful to do good works for a reward.

Answ. I deny the Consequence: *Mercenaries* do their good Works solely, at least chiefly for a reward; We do ours chiefly for the Love of God, and secondarily only for a reward, as *David* himself did: *I have inclined my heart to do thy Justifications for ever for a reward*, Ps. 119. 112.

Obj. *There can be no Justice between God and Man.*

Answ. Rigorous Justice, I grant; Analogical Justice, which is sufficient to merit, I deny: There is a Crown of Justice, as you have heard; and *David* tells you, *Our Lord will render to me according to my Justice, Because I have kept the ways of our Lord*, Psalm 18. 20, 21.

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ARTICLE XXVI.

OF VOWS.

A Vow is defined to be a Religious Promiſe made to God of ſome better thing: That is, of ſomething which is better to be done, then omitted. This promiſed.

OUR Tenet is, *That it is a good and pious Practice, and much conducing to perfection* (though not neceſſary to Salvation) *ta make vows to God of Poverty, Chaſtity, Obedience, and other Virtues, and good Works.* Which we prove thus:

THE Firſt ARGUMENT.

1. All that is taught Us, and commanded in the Holy Scriptures, is very good and pious for us to Practice.
2. But Vows are taught Us, and commended (not only in themſelves, but unto Us,) in the Holy Scripture.
3. Therefore it is good and pious for us to practice them.

The *Minor* (which only needs proof,) is proved; *They ſhall vow Vows unto our Lord, and pay them,* Iſa. 19. 21. Jacob *Vow'd a Vow to God,* (viz. to erect an Altar and offer Tythes) Gen. 28. David *Vow'd a Vow to the God of* Jacob, (namely, to build a Temple to his Name.) Pſal. 13. 12, *Vow ye, and render ye to the Lord your God,* Pſal. 75. 2.

A Second ARGUMENT.

1. To Vow thoſe things which are commanded and counceil'd (though not commanded) by Chriſt

Christ and his Apostles, is a most Pious and Religious practice.

2. But Evangellical Poverty, perpetual Chastity, and voluntary Obedience, are councel'd and commended (though not commanded) by Christ and his Apostles.

3. Therefore to Vow them, is a pious and Religious practice.

The *Major* is proved, because freely to bind our selves by Vow, for the meer love of God, to an observance and practice of such virtues as God himself hath not commanded, but only councel'd, is a great argument of our gratitude towards God, and pious zeal of his Honour.

The *Minor* is proved, as to *Poverty* thus, *If thou wilt be perfect, go and sell all thou hast, and give to the Poor, and follow me, and thou shalt have Treasure in Heaven*, Mat. 19, 21. *The multitude of Believers had one heart, one Soul, neither did any of them call ought their own of those things which they possessed*, Acts 4, 32. Which abnegation [as S. *Augustine* tells us] was made by Vow, *Serm.* 1. *de communi vita sanctorum. Ananias* and his Wife *Saphira* had vow'd to give all they had to God, *Acts* 15. According to the Fathers on that place; otherwise, as they well note, they could not have committed so great a Sacriledge, or have been said to lye to the Holy Ghost, by only reserving to themselves some part of that, which was their own, and then denying it to St. *Peter*.

As to Chastity, it is proved thus; *There be Eunuchs who have gelded themselves for the Kingdom of Heaven; He that can take let him take*,

S Mat.

S. Mat. 19, 12. This was an actual Councel of perpetual Chaſtity, and imply's alſo a Vow, becauſe it ſignifies that ſome by one act of the Will had cut off from themſelves all power of Marrying, which could not be but by Vow, as the Fathers conclude on this place. St. *Paul* commands that young Widows ſhould not be choſen, or admitted to the Vow of Widowhood: *But the younger Widows* (ſaith he) *avoid, for when they ſhall be wanton in Chriſt, they will Marry, having damnation, becauſe they have made void their firſt Faith*, Tim. 5, 2. (that is, their Vow of Chaſtity.) *He that hath reſolved in his heart being ſettled, not having neceſſity, but having power of his own Will, to keep his Virgin, doth well; therefore he that giveth his Virgin in Marriage, doth well; and he that gives not her, does better*, 1 Cor. 7, 37, 38. Add to this, that the Fathers (on thoſe words, *How can this be, becauſe I know not Man?* St. Luke 1, 34.) Affirm and prove that the bleſſed Virgin *Mary* had Vow'd Chaſtity, otherwiſe ſhe might have known Man, and have Marry'd, and born a Son withowt Miracle.

As to Obedience, thus; *Children obey your Parents in all things*, Coloſ. 3, 20. And Chriſt himſelf was ſubject to the bleſſed Virgin and St. *Joſeph*, by a meer voluntary ſubjection; He Himſelf being the abſolute Lord of Them and all things, St. *Luke* 2, 51. *Obey your Prelates and be ſubject to them.* &c. Heb. 13, 17.

Fathers for this point.

In the ſecond Age, St. *Ignatius*; *Let Virgins know to whom they have conſecrated themſelves*, Epiſt. ad Antiochenſ. *And he commanded Sacred (Vow'd) Virgins to be honoured*, Epiſt. ad Tharſenſ.

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In the same Age, St. *Dionysius* tells us, *That* Monks *promise publickly in the Church, that they renounce a divisible or secular life, which is divided betwixt God and the World,* Eccles. Hierarch. part 2. cap. 6.

In the third Age, *Tertullian*; *Hast thou Married to Christ? thou hast delivered thy Flesh to him, thou hast espoused thy ripeness to him,* l. de velandis Virginibus. *And St.* Fulgentius; *Whosoever hath gelded himself for the Kingdom of Heaven,* &c. *hath in heart Vow'd Chastity to God.* l. de fide ad Petrum c. 3.

In the same Age, St. *Cyprian*; *Those that have consecrated themselves to Christ, and bequeathed as well their work destinated to a great reward,* l. de Habitu Virginum.

In the fourth Age, St. *Ambrose*; *Thou forbiddest Maids, initiated with Sacred Mysteries, and consecrated Integrity, to marry: Would to God I could recal them being about to marry,* l. de Virginitate.

In the fifth Age, St. *Augustine*; *Another Vows to leave all things, and to go into the common life and society of the Saints, he hath Vow'd a great Vow; in* Psal. 25. And in another place he tells us, *That a certain Maid did very ill in having a will to marry, because she had Vow'd her self to God, in* Psal. 75.

The Council of *Chalcedon* has defined, *It not lawful that a Virgin which hath Vow'd her self to God, (and the like of a* Monk) *should marry; and if they shall be found doing this, let them be Excommunicated,* Can. 15, Alias 26. Anno Dom. 452.

The fourth Council of *Carthrage* Decreed, *That if any Widows have Vow'd themselves to our Lord, and shall afterwards pass to secular marriage, according*

cording to the Apostle, they shall have damnation, because they have dared to make void their Faith, which they have Vowed to our Lord, Can. 40. An. Dom. 439. *See also the* Toletan *Council,* Can 54. Alias 55.

OBJECTIONS SOLVED.

Obj. *Vows are only Popish Ceremonies.*

Answ. They are great acts of Virtue, and of Divine Institution, as hath been proved. All Ceremonies are External, but vows may be Internal, and made by the Will only.

Obj. *The word Vow is not in all the New Scripture.*

Answ. The thing is, which is equivalent.

Obj. *All that we can do to Gods Honour, we are already bound to do; Therefore 'tis fond to Vow it.*

Answ. You are fond in both assertions. No Man is bound to sell all he hath to give to the Poor; To geld himself for the Kingdom of Heaven; To spend all his days in Prayer, Fasting, Mortification, *&c.* Yet these things we can do by Gods assistance, and some are found who perform them for his sake.

Obj *God may exact all we can do.*

Answ. He may, but does not; he hath left us free in many things, to do, or not to do them.

Obj. *All that belongs to our own, or our Neighbours Salvation we are obliged to.*

Answ. All that is absolutely necessary to Salvation, I grant; All that is profitable to Salvation, I deny; There is a certain Latitude in Goodness; else he that is not best, would be worst, which is a Paradox.

Obj. *Why should we oblige our selves to that which God himself hath not oblig'd us to?*

Answ

Answ. To shew our gratitude and Piety towards him, who hath given us such freedom, and done infinitely more for us than he was bound to do.

Obj. *It better to marry than burn* (with unchaste desires or actions,) 1 *Cor.* 7, 9.

Answ. He speaks only to such as are free, and have no Vow or lawful impediment to the contrary; Otherwise it would follow, that if such as are married, should chance to burn with any unchaste desires or actions, they also ought to marry again, which is gross and impious. Thus St. *Ambrose, ad Virginem lapsam, c.* 5. And St. *Hierome, contra Jovinianum,* explicate this place.

Obj. *That which is done without Vow, is more freely done, and therefore more pleasing to God.*

Answ. Nothing is more freely done, than what we Vow to do; because the Vow it self is freely made; and the necessity which ariseth from the Vow, is only a necessity of supposition, which detracts nothing from the dignity of the Act, but adds to it.

Obj. *No Man is certain he shall keep such Vows, therefore it is rash to make them.*

Answ. If thou canst nat (saith *Tertullian*) it is because thou wilt not; for God hath left both in thy arbitrement; we are certain God both can and will enable us, if we ask it as we ought. Ask and ye shall have. *Wherefore I deny your consequence.*

Obj. *All do not take that Word,* Mat. 19.

Answ. He doth not say *all cannot, but all do not,* and the reason is, *they will not.*

Obj. *St* Paul *forewarns us of some, who in latter times would forbid to marry, and teach to abstain from Meats.*

Answ. He speaks of the *Manichees*, who held Marriage to be unlawful, and all Flesh Meats to be unclean; we forbid not either in due and lawful circumstance, but hold Marriage to be a Holy Sacrament, and no sort of Meat to be evil of it self, but only at forbidden times.

Obj. *The Council of* Gangers *condemns those who execrate Marriage.*

Answ. So do all *Catholicks*; we dislike and forbid none but Sacrilegious and unlawful Marriages.

ARTICLE XXVII.

Of the possibility of keeping the Commandments.

OUr Tenet is, *That a just Man, assisted by the Spirit and Grace of God, may* (if he himself be not in fault,) *and ought to keep the Precepts of the Decalogue, or Ten Commandments of the Moral Law:* Which we prove thus.

The first Argument.

1. All that which God hath commanded us, as a necessary condition, for our obtaining Salvation, is possible to us by Gods assistance.
2. But God hath commanded us, as a necessary condition for our obtaining Salvation, to keep the Precepts of the Decalogue, or the Ten Commandments of the Moral Law.
3. Therefore to keep the Precepts of the Decalogue or Ten Commandments is possible to us by Gods assistance.

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The *Major* is manifeſt, becauſe otherwiſe Salvation were impoſſible to be obtain'd, and God a Tyrant in commanding that which he himſelf cannot enable us to do.

The *Minor* is proved: If thou wilt enter into Life, keep the Commandments, S. Mat. 19. 17. *Do this*, (keep the Commandments) *and thou ſhalt live*, S. Luke 18, 28. *If you love me, keep my Commandments*, S. John 14. 14. *He that ſhall break one of theſe leaſt Commandments and teach men ſo to do, he ſhall be called leaſt in the Kingdom of Heaven*, S. Mat. 5, 20. *Not hearers of the Law are juſt with God, but doers of the Law be juſtified*; Rom 2, 13 *See* Exod. c. 20. and 24. Deut. 27, 31. Where God threatens grievous puniſhments to ſuch as break them, and juſtly ſure, ſince abſolutely to break any one of them, willingly, is againſt Charity and damnable.

The ſecond Argument.

1. If God have promiſed to enable Men to keep his Commandments, and ſome *de facto* have kept them, then they are poſſible to be kept.
2. But God hath promiſed to enable Men to keep his Commandments, and ſome *de facto* have kept them.
3. Therefore they are poſſible to be kept.

The *Major* is manifeſt, becauſe otherwiſe we make God unable to perform his promiſes, which is Blaſphemy; and I grant, that ſome have done impoſſibilities, which is abſurd.

The *Minor* is proved, *I will put my Spirit in the middle of you, and I will make that you walk in my Precepts, and keep my Judgements, and do them*, Ezek. 36, 27. *They ſhall be my Peo-*

ple, &c. *they ſhall walk in my Judgements, and keep my Commandements, and do them*, Ezek. 37. 14. See the Promiſe. Zachariah *and* Elizabeth *were both juſt before God, walking in all the Commandements and Juſtification of our Lord without blame, St.* Luke 1. 6. Noah *was a juſt man and perfect*, Gen. 6. 9. *Thine they were* (ſaith our Saviour) *and to Me Thou gaveſt them, and they have kept my Word, St.* Jo. 17. 6. *Whatſoever we ſhall ask we ſhall receive of him, becauſe we keep his Commandements*, 1. Jo. 3. 24. *I ran the Way of thy Commandements when thou didſt dilate my heart*, Pſal. 118. See alſo the performance.

Fathers for this Point.

In the ſecond Age *Tertullian*; *No Law could impoſe on him who had not in his power due obedience to the Law*: Theſe words of his are cited by the Proteſtant *Centuriſts*, Centur. 3. Column. 240.

In the third Age Origen; *The Baptized may fulfil the Law in all things*, Homil 9. in Joſ.

In the fourth Age St. *Baſil*; *It is an impious thing to ſay that the Commandements of God are impoſſible*, Orat. in illud, Attende tibi.

In the ſame Age St *Chryſoſtome*: *Blame not our Lord, he commands nothing impoſſible*, Homil. 8.

In the ſame Age St. *Hierome*; *We execrate their Blaſphemy, who affirm any thing impoſſible to be commanded by God to Men*, In explanat. Symbol. ad Damaſ. And again, *We are therefore to underſtand, that Chriſt commands nothing impoſſible*, Comment. in Mat 5.

In the fifth Age St. *Auguſtine*; *God who is juſt cannot command any thing impoſſible, neither will he*

he that is Holy, damn Man, for that which he cannot avoid, Sermon 61. de Tempore.

The Second *Milevitan* Council defined, That, *Whoever shall say, the Grace of God doth in this only help us not to sin, because by It the understanding of the Commandements is revealed to us, that so We may know what we ought to desire, and eschew, but that by It, it is not given Us, that we know to be done, We may Love, and be able to do*, c. 4. This Council was subscribed by *S. Aug.* Anno 400. and odd.

The Second *Araufican* Council, defined, *We believe all such as are Baptized*, &c. *Christ helping and Corporating, may and ought to fulfil, if they will labour Faithfully, those things that belong to Salvation*, c. 25. *Anno Dom.* 440. odd.

OBJECTIONS SOLVED.

Obj. S. Paul *calls the Law a yoak of Servitude, supposing it impossible to be kept*, Gal 5.

Answ. He speaks of the Ceremonial Law of the Jews, which was abrogated by the Death of Christ. If you will needs extend it to the Moral Law; I Answer, it is impossible to be kept by the bare knowledge of the Law, or strength of Nature only, but not by Grace, and Assistance of the Holy Ghost; for *that which was impossible to the Law, is made possible by the Grace of Christ*, Rom. 8. (viz. you fulfilling the Justification of the Law,) vers. 2. 4.

Obj. *To Will is present with me, but to accomplish that which is good, I find not*, Rom. 7.

Answ. He speaks there of the first motions of concupiscence, which are not always in our power to hinder, nor any Sin at all, if we neither delight

in, nor consent to them, which by Gods assistance is always in our power.

Obj. *We have not always that assistance from God.*

Answ. 'Tis our own Fault then; we may have it, if we ask it, as we ought: *Ask and ye shall have,*

Obj. *We all offend in many things, St.* James 2. *If we say we have no sin, we delude our selves,* 1, Joan. 1. 8.

Answ. These places concern only Venial Sin, which are not absolutely against Charity, but only weaken it; and therefore break not the Commandement absolutly, but only hinder our perfect observance of them; they are not against, (as the Fathers say) but by, or besides the Commandments.

Obj. *We cannot love God in this Life with our whole Heart as he commands.*

Answ. In that perfection as the Blessed do in Heaven, or so as to love nothing else but him, I grant; comparatively, and so as to prefer him before all other goods, I deny; and this is all that is intended by such expressions. So Joshua *follow'd God in all his heart,* 4. Kings 13. *He accomplished all things, and omitted not one Word of all the Commandements which our Lord gave to* Moses, Josh. 2.

Obj. Paul said, *The Law is not put for the just, but for Sinners.* Therefore the just are not bound to keep it.

Answ. It is not put for the just, according to the coercive power of it, because they keep it willingly, but for Sinners, I grant; according to its directive power, I deny It, and your Consequence.

Obj.

Obj. St. *Peter* calls the Law *a Yoak, which neither They, nor their Fathers were able to bear*, Acts 1. 15.

Anſ. He ſpeaks there only of the Penal Ceremonies, not the Moral Precepts of the Law, He was not Ignorant what his great Maſter had ſaid; *My Yoak is ſweet, my Burden light*, Saint Mat. 11. verſ. 30.

ARTICLE XXVIII.

Of the Sacrament.

OUR Tenet is, *That the Sacrament of the New Law, ordained by Chriſt our Lord, for our Juſtification, are in number Seaven*; Baptiſm, Confirmation, Euchariſt, Penance, Extream Unction, Holy Order, *and* Matrimony; *And that they all confer Grace Inſtrumentally, if we our ſelves put no impediments*; Proved thus.

The Argument.

1. A Sacrament is defined by the Church, To be a viſible (or ſenſible) Sign of inviſible Grace, Divinely inſtituted by Chriſt our Lord, for our Sanctification.
2. But in the New Law there be ſeaven Viſible Signs of inviſible Grace Divinely inſtituted by Chriſt our Lord for our Sanctification.
3. Therefore in the New Law there be Seaven Sacraments.

1. The

1. The *Minor* (which only needs proof) is proved: For Baptism; *Go ye teaching all Nations and Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, Saint Matt. 28. 19.

2. For Confirmation; *And he that confirmeth us with you in Christ, and hath annointed us, God, who also hath sealed us, and given us the pledge of the Spirit in our Hearts*, 2. Cor. 1, 22. And when *Philip* the Deacon had converted *Samaria* to the Faith, *Peter* and *John* were sent to Confirm them, Who, *When they were come* (saith the Text) *prayed for them, that they might receive the Holy Ghost*, &c. *then did they impose their hands upon them, and they received the Holy Ghost*, Acts 8. 14, 15, 16.

3. For the Blessed Eucharist, *He took Bread*, &c. saying, *This is my Body, This is my Blood*, &c. S. Mat. 26. 26, 27. S. Mark. 14. S. Lu. 22.

4. For Penance, *Receive ye the Holy Ghost; whose Sins ye shall forgive they are forgiven, and whose sins ye shall retain, they are retain'd*, Saint John 20. 23.

5 For extream Unction; *Is any man Sick amongst you? let him bring in the Priests of the Church, and let them pray over him annointing him with Oyle, in the Name of our Lord; and the Prayer of Faith shall save the Sick man, and our Lord will lift him up; And if he be in Sins, his Sins shall be forgiven him*, S. James 5. 13, 14, 15.

6. For the Holy Order. *Do ye this for a Commemoration of me*, St. Luke 22. 19, 20. There he made his Apostles Priests, by giving them power to offer Sacrifices, which is the highest Act of Priesthood. *Neglect not that which is in thee by*

Pro-

Propheſy, with the Impoſition of the hands of the Prieſthood, 1. Tim. 4. 14.

7. For Matrimony, *Therefore they are not two but one Fleſh: That therefore which God hath joyn'd let not man ſeparate*, S. Mat. 19. 6. *There ſhall be two in one Fleſh: This is a great Sacrament, but I ſay in Chriſt and the Church*, Epheſ. 5. 31, 32.

See here the number and Divine Inſtitution teſtify'd.

The viſible Sign in Baptiſm is natural Water, and the Words; the inviſible Grace, the Sanctity, and Juſtice given to him that is Baptiz'd *He that ſhall believe and ſhall be Baptiz'd ſhall be ſaved*, St. Matth. 28. 19. *But ye are Waſhed, but ye are Juſtified, but ye are Sanctified*, &c. 1. Cor. 6. 10.

The viſible Sign in Confirmation is Oyle bleſſed by a Biſhop, mingled with Balm, and the Words of the Form. The inviſible Grace, the Holy Ghoſt, or ſpecial Grace to profeſs the Faith of Chriſt thereupon: *And they received the Holy Ghoſt*, Acts 8. 16.

The viſible Sign in the Euchariſt, is the outward Form or Accidents of Bread. The inviſible Grace, Chriſt himſelf, the Fountain of all Grace: *This is my Body*, &c. St. Mat. 26. *He that eateth of this Bread, ſhall live for ever*, St. John 6.

The viſible Sign in Penance, is the Penitent confeſſing his Sins, and the Prieſt abſolving. The inviſible Grace, the Remiſſion of his Sins made by Grace. *Whoſe Sins ye ſhall remit, they are remitted*, St. Jo. 20.

The viſible Sign in *Extream Unction*, is the Prayer of the Prieſt (By that annointing, and his moſt

most pious mercy, let our Lord pardon thee, *&c.*) And the Holy Oyl with which he is annoined. The invisible Grace, the remission of the Relicks of sin, *His sins shall be forgiven him, S.* James 5.

The visible sign in *Holy Order*, are, the things given to him that is ordained, and the words of the Bishop, Receive the power, *&c*: The invisible Grace, the Grace that is there given him: *Neglect not the Grace which is in thee, &c.* 1 Tim. 4, 14.

The visible sign in Matrimony, are the words or signs of the Parties by which they express mutual and present consent. The invisible Grace, a supernatural conjunction made by Almighty God, and Grace given them in order to the Holy procreation and education of Children in the Knowledge, Love, and Fear of God: which cannot be done without special Grace; *What God hath joyned*, &c. *S.* Mat. 19.

That Baptism is necessary for those that are at years of understanding, by the necessity of a Divine Precept. I take for granted by our Adversaries, and therefore shall not need to prove further than hath been done already by the words of Institution.

For the necessity of Infant-Baptism, take this ensuing probation.

A second Argument.

1. All that which Christ hath ordained as a necessary means of Salvation, is necessary also, as well for Infants, as those of riper Age.
2. But Christ hath ordained Baptism as a necessary means of Salvation.
3. Therefore Baptism is necessary as well for Infants, as those of riper Age.

The

The *Major* is manifeſt, becauſe without a means of abſolute neceſſity, that whereunto it is a means, cannot be had.

The *Minor* is proved: *Unleſs a man be born again of Water and the Spirit, he cannot enter into the Kingdom of God*, S. Jo. 3, 3. (He exempts not the Infants of one day) *Do Penance, and every one of you Baptized in the Name of our Lord Jeſus Chriſt, for the remiſſion of our ſins*, Acts 2, 38. *He hath ſaved us by the Laver of Regeneration*, Titus 3, 26. (He excempts none.)

Fathers for this point.

In the ſecond Age, *St. Dionyſius* affirms it to be a Tradition from the Apoſtles, *That Infants ſhould be Baptized*, l. Eccleſ. Hierar. c. ultimo. part ult.

In the ſame Age, S. *Irenæus*; *That all are ſaved who are regenerated in Chriſt, Infants, Children, Youths, and old Men*, l. 2, c. 39.

In the third Age, *Origen*; *The Church hath received a Tradition from the Apoſtles, to give Baptiſm alſo to little ones*, l. 5. in c. 6. ad Rom.

In the ſame Age, S. *Cyprian*; *It ſeemed good not only to him, but the whole Council, that little ones ſhould be Baptized, even before the eighth day*, l 3. Epiſt. ad Fidum.

S *Clement* alſo in the ſecond Age; *Becauſe the frailty of our former Nativity, which is made yours by Man, is cut off to one regenerative of Water, and born to God, and ſo at laſt you come to Salvation, otherwiſe it is impoſſible*, Epiſt.

In the fourth Age, S. *Epiphanius* condemns *Cerinthus* of Hereſy, *for teaching, a Man may be ſaved without Baptiſm*, Hereſ. 27.

In

In the fifth Age, S. *Auguſtine*; *If thou wilt be a* Catholick, *believe not, teach not, ſay not, that Infants prevented with death before they are Baptized, can come to the pardon of their original ſins*: l. 3. de *Origine* animar c. 9. And again. *Whoſoever ſhall ſay, that little ones ſhall be quickened in Chriſt, who depart out of this life without partaking of this Sacrament; this Man, both contradicts the Preaching of the Apoſtles, and condemns the whole Church: Where they therefore haſte, and run with little ones to be Baptized, becauſe they believe without doubt, that otherwiſe, they cannot be quickned at all in Chriſt.* Epiſt. 28 ad Hierom.

The firſt *Nicene* Councel Decreed, *That whoever is Baptized, deſcends guilty of ſins,* &c. *and aſcends free from his ſins, made the Son of God, and Heir of his Grace, co-heir alſo of Chriſt having put upon him Chriſt himſelf, as it is written,* &c. l. 3. Decret. de Sancto Baptiſmate.

The ſecond *Milevitan* Councel defined, that, *Whoever denies Children newly born to be Baptized, or ſays,* &c. *They contract nothing of original ſin from* Adam, *which may be cleanſed with the laver of Regeneration,* &c. Anathema, c. 2. Age the 5.

OBJECTIONS SOLVED.

Obj. OUr Lord *ſaid to* Abraham, I am thy God, and of thy Seed, *Gen.* 17, 7. *Therefore we are made the Children of God by being born of believing Parents.*

Anſw. That promiſe concerns literally peculiar protection, and Worldly felicity, not the remiſſion of ſins and everlaſting life; neither can we be the Sons of *Abraham* by carnal generation, or by our carnal Parents, (we are not *Jews*, but *Gentiles*)

Gentiles) but only by ſpiritual generation (to wit, Baptiſm) by which we are born to God, and made the Brothers of Chriſt, the Sons of *Abraham. Thoſe* (ſaith St. *Paul*) *are the Sons of* Abraham, *not who are the Sons of the Fleſh, but of Faith,* Rom. 4, 12, 13. So that your conſepuence is ill deduc'd.

Obj. *The Man (an Infidel) is ſanctified by the Faithful Woman; and the Woman (an Infidel,) is ſanctifid by the Faithful Husband: otherwiſe your Children ſhould be unclean, but now they are Holy,* 1 Cor. 7, 14.

Anſw. If this Text could prove any thing to your purpoſe, it would alſo prove the Infidel Wife and Infidel Husband in that caſe, might be ſanctified and ſaved without either Baptiſm or Faith, as well as their Children, which no Man yet ever held; But let St. *Auguſtine* anſwer you, *It is to be held without doubting, whatſoever that ſanctification was, it was not of power to make Chriſtians, and remit ſins, unleſs they were made faithful by Eccleſiaſtical ſanctification, and Sacrament. Neither can little ones (how juſt or holy ſoever their Parents were) be abſolved from the guilt of Original ſin, unleſs they ſhall be Baptized in Chriſt,* &c. *Whence it comes, that none can be regenerated in their Parents, not being born; But if he ſhall be born, it is meet he be regenerated, becauſe unleſs one be born again, he cannot ſee the Kingdom of God,* l. 3. de peccat. merit. & remiſſ. c. 12.

Obj. *Chriſt himſelf was not Baptized till Thirty years of Age.*

Anſw. He was not conceived or born in Original ſin as we are, and therefore needed it not at all; nor was there any danger of his death, as there is of ours; ſo that his priviledge cannot be our preſident.

Obj. *The Scripture in many places ſays, they muſt be taught before they be Baptized,* Go ye teach all Nations, Baptizing them. *Therefore Infants vvhich cannot be taught, ought not to be Baptized.*

Anſw. Thoſe who are at years of underſtanding, muſt be taught and inſtructed firſt, I grant; Infants I deny; Yet they muſt alſo be Baptized, as hath been proved.

Obj. *The place objected concerns all Nations.*

Anſw. True, but not all particular Perſons, for the point of teaching (Infants are excepted) although it do for the command of Baptizing.

Obj. *If Baptiſm vvere neceſſary for all to Salvation, many thouſand Infants vvould be damn'd vvithout any ſin, vvhich is unjuſt,*

Anſw. Without any actual ſin, I grant; without Original, I deny; for, *in* Adam *all die,* 1 Cor. 15, 22. *and all are born the Children of Wrath,* enough to juſtifie their condemnation.

Ob. *You hold that ſome are ſaved vvithout actual Baptiſm.*

Anſw. Yes, by the deſire of it we do: but Infants are not capable of that; ſo that there is no means of ſaving them in caſe they die, but actual Baptiſm, or Martyrdom for Chriſt.

Obj. Without Faith it is impoſſible to pleaſe God, *Heb.* 2. *and conſequently to be ſaved. But Infants cannot have Faith, for* how ſhall they believe in him of whom they have not heard? *Rom.* 10.

Anſw. They cannot have actual Faith, I grant; neither is that requiſite in them, though it be in the ripe of Age; becauſe as they died in *Adam,* and ſinned only by anothers Will; ſo it is but juſt they

they ſhould be repaired and quickened by anothers Faith, to wit, the Churches; It ſufficeth to their juſtification, that the Holy Choſt is given them, and his ſupernatural gifts he infuſed into them, by virtue of the Sacrament.

Fathers for Confirmation.

In the ſecond Age, S. *Clement*; *All muſt make haſte without delay to be regenerated to God, and at length to be conſined* (*Confirmed*) *by a Biſhop*; *that is to receive the ſeven-fold Grace of the Holy Ghoſt*, &c. *Becauſe otherwiſe he that is Baptized cannot be a perfect Chriſtian*, &c. *Which we have received from bleſſed* Peter, *and all the reſt of the Apoſtles have taught, our Lord commanding*, in Epiſt. ad *Julium*.

In the ſame Age, S. *Dionyſius*; *But the conſummating, annointing of Cyntments, gives alſo the coming of the Holy Ghoſt to them that are conſecrated with the moſt ſacred Miſtery of Regeneration*: Eccleſ. Hierarch. 8. c. 4. part 3.

In the third Age, *Origen*, (*ſpeaking of ſuch as were already Baptized*) *ſays, but the gift of the Grace of the Spirit, is deſined by the Image* (*or Sign*) *of Oyl*. Homil. in Leviti prope finem.

In the ſame Age, S. *Cyprian*: *It is neceſſary that he be anointed who hath been Baptized, that Chriſom being received, he may be anointed of God, and have Chriſt in him*, Epiſt. ult.

In the ſame Age, *Tertullian*; *The Fleſh is annointed, that the Soul may be conſecrated; the Fleſh is over-ſhadow'd by the impoſition of hands that the Soul may be illuminated with the Spirit*: l. de reſurrect. carnis.

In the ſame Age, *Clemens Alexandrinus*: *He that illuminated him with the Sacrament of Baptiſm, hath afterwards ſigned him with the Seal of our Lord, as with the perfect and ſafe cuſtody of his Soul,* apud. Euſeb. l. 3. c. 17. in Ruffino. 23:

In the fourth Age, S, *Ambroſe*; *The ſacred Seal follows, becauſe it follows after the* Font, *that perfection may be made, when at the Invocation of the Prieſt (a Biſhop) the Holy Ghoſt is infuſed,* l. de Sacramentis, c. 2.

In the fifth Age, S. *Auguſtine*; *In this Oyntment,* Petillian *will have the Sacrament for Chriſom to be underſtood, which truly in the kind of viſible Seals is holy, as Baptiſm it ſelf,* l. 2. cont. lit. Petil. c. 104.

The *Eleberine* Council Decreed, *If he ſhall do ſervice, (to wit, after Baptiſm) let him bring him to the Biſhop, that he may be perfected by the impoſition of hands,* Can. 38 *Age the fourth, about the time of the firſt* Nicene *Council.*

The Council of *Laodocea* Decreed, *That thoſe that have been Baptized, muſt after Baptiſm retain the moſt Holy Chriſom, and be made partakers of the Heavenly Kingdom.* c. 48.

OBJECTIONS Solved.

Obj. PAul *re-calls us from the Elements of this World,* Col. 2, 8.

Anſw. From naked Elements which cannot juſtifie, (ſuch as were the Sacraments of the Old Law) I grant; from ſanctifying and quickning us to theſe, as you have heard.

Obj. *Your form of Chriſom, or Confirmation, is not in the Scripture.*

Anſw.

Answ. Neither is the expreſs form of Baptiſm there: it is in Apoſtolical Tradition, which ſufficeth.

Touching the moſt Holy Sacrament of the *Euchariſt*, I take alſo that for granted by our Adverſaries, and have already ſaid enough above.

Fathers for Penance.

In the ſecond Age *Tertullian, God foreſeeing the Poyſon,* (to wit of ſin) *the Gate of Pardon being faſt, and the bolt of waſhings being ſhut, hath yet permitted ſomething to lie open, and hath placed in the porch the ſecond Penance, which may open to them that knock:* l. de penitent. And again, *Let him blot out what hath been committed by doing Penance, by weeping, by ſatisfying,* &c. Homil. 6. in Exod.

In the third Age St. *Cyprian affirms,* That *private Confeſſion, in which men confeſſed their Sins and wicked thoughts (not only mortal, but venial) and had ſatisfaction impoſed according to the offence, was uſual in his time, and earneſtly exhorts all thereunto,* Sermon 5. de lapſis.

In the Fourth Age St. *Hierome*; *Let it be redeemed by the Blood of our Saviour, either in the gift of Baptiſm, or Penance, which imitates the grace of Baptiſm.*

In the ſame Age St. *Chryſoſtome*: *They not only regenerate us* (by Baptiſm) *but afterwards have power to Pardon us our ſins,* l. 3. de Sacerdot.

In the ſame Age S. *Ambroſe. Why do ye Baptize, if Sins cannot be remitted by a man? for in Baptiſm is the remiſſion all Sins; nor is it material, whether Prieſts challenge to themſelves this power by Penance, or by Baptiſm; for it is the ſame in both,* l. de pœnitent c. 7.

In the fifth Age St. *Auguſtine* ſays, *Some run unto the Church asking Baptiſm; others, Reconciliations; others alſo, the doing of Penance it ſelf: all, the conferring and making of Sacraments,* Epiſt. 108. And again, *If murther be ommitted by a Catechumen, it is waſhed away by Baptiſm: If by one that is Baptized, it needs Penance and Reconciliation,* de adulter conjug, l. 2. c. 16.

The third Councel of *Carthage* decreed, That *the time of Penance ſhould be appointed Penitents by the arbitrement of the Biſhop, according to the difference of their Sins,* Canon 31. 1200. years ago.

The *Cabilon* Council affirms, *That their Confeſſion being made, Penance be enjoyned to the Penitent by Prieſts, all Prieſt agree,* Cantic. 8. above 1000. years ſince.

OBJECTIONS Solved.

Obj. *There is no Element in Penance*; Therefore no Sacrament.

Anſw. I deny the Conſequence: there is a viſible Sign, which is ſufficient.

Obj. Chriſt *and St.* John *in all their Preaching Penance, make no mention of a Sacrament of Penance,*

Anſw. True; it was not inſtituted till after the Reſurrection, *John* 20.

Fathers for Extream Unction.

In the third Age *Origen* ſays, *That Prieſts ought to do at all times what* James *preſcribeth,* ſaying, *If any ſick amongſt you.* &c. Homil. 2. in Levit.

In

In the fourth Age St. *Chryſoſtome* aſſerts, *The Obligation of Prieſts to keep the precepts of S.* James, *Is any man Sick*, &c. l. 3. de Sacerdot.

In the fifth Age St. *Auguſtine, exhorts the Sick to be mindful, and keep the ſaid precept of the Apoſtle*, Serm 215. de tempore.

The firſt *Nicen* Council *mentions the Oyle of the Sick, and diſtinguiſhes it from* Chriſom, *or Oyle of* Confirmation, *and the Oyle of* Catechumens, c. 60. ex. Arab.

The ſecond *Cabilon* Council decreed, *That, according to the Documents of the bleſſed* James *the Apoſtle, to whom the decrees of the Fathers are conſonant, the ſick ought to be anointed by the Prieſt with Oyl, bleſſed by a Biſhop: therefore ſuch a Medicine is much to be regarded which healed the Languors both of Soul and Body*, Can. 48.

OBJECTIONS SOLVED.

Obj. St. James *ſpeaks only of Corporal diſeaſes, and the miraculous gift of Cures.*

Anſw. He would not then have bid them call in Prieſts only, but ſuch as had the gift of Cures, which were not always Prieſts; nor was that only anointing, much leſs would he have added, *And if he be in ſins, his Sins ſhall be forgiven him.*

Fathers for Holy Order.

In the ſecond Age *Dionyſius* affirms, That *by Order grace is given to him that is ordained*, 5. Eccleſ. Hierarch. de ritu Ordinan.

In the third Age S. *Cyprian*, *De Operibus Cardinalibus.*

In the fourth Age *St. Ambroſe, Man impoſeth his hand, but God conferreth the Grace*, l. de dignitat, Sacerdot. c. 5. In

In the ſame Age S. *Chryſoſtom. Prieſthood is finiſhed on Earth, but ought to be referred into the number and order of Celeſtial things*, de Sacerd.

In the fifth Age *St. Auguſtine*; *Let them explicate how the Sacrament of the Baptized cannot be loſt, and the Sacrament of one ordained*, 2. cont. Parmen. 13. and l. 3. de Baptiſm. c. 1.

In the ſame Age *Theodoret* teaches, That *the Grace of the Holy Ghoſt is given by Ordination*, in 1. Tim. 5.

The Council of *Florence* hath defined it to be a Sacrament, as you have ſeen above.

Fathers for Matrimony.

In the ſecond Age *Ireneus*: Where, by all means they ought to mediate on the Myſterie (it is the *Greek* word for a Sacrament) of Marriage, l. 1. c. 1.

In the third Age St. *Cyril* teaches, *That Chriſt ſanctified Wedlock, and gave Grace to Marriages* 2. in Joan. 22.

In the Fourth Age *St. Ambroſe*, *He ſignifies that there is a great Sacrament of myſtery in the Unity of Man and Woman*, in c. 5. ad Ep. verſ. 32.

In the Fifth Age *St. Auguſtine*, *They ſhall be two in one Fleſh*; *this is a great Sacrament*; *That which in Chriſt and the Church is a great Sacrament*: *this in all Men and Wives whatſoever is the leaſt Sacrament*; *but notwithſtanding an inſeparable Sacrament of conjection*, Tract. 9. in Jo. And again, *In the Church not only the bond, but alſo the Sacrament of Marriage is commended*, l. fide & operib. c. 7. And in the third place, *In the Marriage of our Woman the Sanctity of the Sacrament is more worth then the fruitfulneſs of the Womb*, l. de bono conjugii, c. 18. 24. The

The Council of *Florence* defines; *There be seven Sacraments*, Baptism, &c. *and they all give grace to the worthy Receivers*, &c. Litera Unionis in decret. Eugen. It was subscribed both by the *Greek* and *Latine* Church.

OBJECTIONS SOLVED.

Obj. *A Sacrament cannot be given to such as are absent; but Matrimony may*: Therefore Matrimony is no Sacrament.

Answ. I distinguish your *Major*; a Sacrament cannot be given to such as are absent, if they be so absent, as not present by Proxy, I grant it; if they be present by Proxy, though Physically absent, I deny it. I distinguish the *Minor* after the same manner; and so deny the Consequence.

Obj. *Matrimony hath no determinate Form.*

Answ. Yes, it hath; It is determined to words or Signs, expressing mutual and present consent, though not confined to any precise number of Words or Syllables.

Obj. *The material use of the Bed, is too mean a thing to deserve a Sacrament.*

Answ. It is not, it make them two in one Flesh, and renders Marriage indissoluble; Nor is the Education of their Children in the service of God, the mutual Fidelity, Peace and Comfort of the Parties any mean thing. Which depend upon this Sacrament.

The

The Concluſion.

How can I better cloſe this litte *Manual*, then with a ſhort Apoſtrophe to our poor Country, by crying out unto her with the Prophet, O *Captive daughter of* Sion, *looſe the Bounds off thy own neck*, &c. Iſa. 52. Shake off the Fetters of thy Servitude; I mean the Servitude of Schiſm and Hereſie: That Monſter, Schiſm, which firſt through the inſatiable luxury of an effeminate Tyrant, broke the Bonds of Unity and obedience in in Gods Church, and has ſince (according to its proper quality) hatch'd an innumerable brood of Sects and Hereſies, which yet are daily ingendring more, and continually wander up and down in ſtrange unknown paths, and can never find repoſe or ſettlement, whilſt they are out of Gods Holy Ark, the *Catholick Church*; which alone has ſtood Conſtant & Immoveable amidſt all thoſe changes and Revolutions theſe late unhappy years have produced: Which alone yields true comfort and aſſurance to thoſe that rely on her Authority.

Return then (my dear Country) to thy own true Mother, and embrace the liberty of her ſaving Faith; This is the freedom I invite Thee to. This is the happineſs I wiſh Thee: This is the way I have chalk'd Thee out by the ſtrait Line of Apoſtolical Doctrines, a milky way which leads Souls to Eternal Beatitude. God of his mercy grant thou mayeſt walk in it, through *Jeſus Chriſt* our Lord and Saviour, to whom be all Honour and Glory for ever. *Amen:*

FINIS.

AN APPENDIX TO THE Article concerning the *Pope's* Supremacy, *Pag.* 69.

AFter I had finish'd this *Treatise*, a Learned Friend sent me a certain *British* Testimony, taken out of Sir *Hen. Spelman*, *de Concil*, *p.* 108. And out of it an Argument fram'd against the *Popes* Power over the whole flock of Christ: And though it came not to my hands soon enough to be admitted to its proper place, yet I thought good rather to adde it here, then not at all, lest as it has deluded some, it might seduce others, if not called to a just Tryal.

Sir *Henry* says, he finds the Original *Cambrian* interlin'd with *English* in an old *Manuscript* of *Peter Moston*, a *Cambrian* Gentleman; Copied so (if we may trust Sir *Henry*'s conjecture) out of another of more Antiquity: And, to fit it for other Nations, himself Translates it into *Latin*, the *English* and *Welsh* remaining *verbatim* transcrib'd out of Mr. *Moston*s pretended Copy; and so Prints it in his Book. When,

and by whom that *Manuscript* was composed, he professes himself Ignorant: But sets down the Testimony as the Abbot of *Bangor*'s Answer to St. *Austin* the Monk, when he demanded of the *Britains* an acknowledgement of submission to the *Roman Church*: And affirms, that this Abbot and first Author of these *Cambrian* lines was the Learned and Renowned *Dinoth* or *Dionoth*; one of those, that, with the seven *Britain* Bishops gave meeting to St. *Augustine* in the second Synod held at *Worcester*, as some will have it, in the year of Christ 601. the first meeting (of fewer and meaner persons) having been (as far as I can guess by History) not about *Worcester*, as Sir *Henry* put it, but in the confines of the *Vectians* (the Isle of *Wight*) and *West-Saxons*.

That all may better discern the vanity of this objection, I will here set down the Testimony, whence it's taken, word for word, and point for point, just as it lies Printed in Sir *Henry*.s Book, in the Original *Cambrian* (which is chiefly or only to be regarded,) and as 'tis Translated into *English* and *Latin* thus,

Bid ispis a diogel i chwi yn, bod ni holl un ac aral, yn

Be it kuown and without dobut unto you, that we all are, and every one of us

Notum sit & absque dubitatione vobis, quod nos omnes sumus & quilibet nostrum

uvidd ac ynn ostingedig i eglwys duw, ac ir Paab, o Ruvain,

obe-

obedient and ſubjects to the Church of God, and to the Pope of *Rome*,

obdientes & ſuditi Eccleſiæ Dei, & Papæ Romæ,

ac i bob kyar Griſsdion dwyuol, y garu pawb yn i radd

and to every godly Chriſtian to love every one in his degree,

& unicuique vero & pio Chriſtiano ad amandum unumquemque in ſuo gradu

mewn kariad parfaich, ac i helpio pawb o honaunt, ar air a

in perfect Charity, and to help every one of them, by word and

in perfecta charitate, & ad juvandum unumque inque eorum verbo &

guecchred i vod ynn blant y Duw: ac amgenach ubyddod no-hwn

deed to be the Children of God: and other obedience then this

facto fore filios Dei: & aliam obedientiam quam iſtam

nidadwen i vod, ir neb yr yddeck chwi y henwi yn Paab, ne in

I do not know due, to him whom you name to be Pope, nor to be the

non ſcio debitam, ei quem vos nominatis eſſe Papam, nec eſſe

Daad o Daad : yw gleimio ac yw ouunn, ar uviddod biun idden

Father of Fathers: To be claimed and to be demanded, and this obedience we are

Patrem Patrum: vindicari & postulari, & istam obedientiam nos sumus

ni yn varod yw rodde ac yw dalu iddo ef ac i pob Krisdion

ready to give and to pay to him and to every Christian

parati dare & solvere ei & cuique Christiano

yn dragwiddol. Hevid ye ydym ni dan Lywodrath escov

continually. Besides we are under the government of the Bishop.

continuo. Præterea nos sumus sub gubernatione Episcopi

Kaerelion ar wysc, yr hien y sidd yn oligwr dan Duw aruom

of *Kaerleon* upon *Uske*, who is to oversee under God over

Caerlegionis super Osca, qui est ad supervidendum sub Deo super

ni, y wuenthud i ni gadwr Fordd ys brydol.

us, to cause us to keep the way spiritual.

nobis

nobis ad faciendum nos ſervare viam ſpiritualem.

Though this Record be much inſiſted on by Sir *Henry* and others, more modern oppoſers of the *Roman Church*, Dr. *Hammond* in his *Treatiſe* of *Schiſm*, p 122. and Dr. *Bramhil* Biſhop of *Derry*, as an argument lately found of great force, if not demonſtrative againſt that Power over the whole Church of Chriſt, which all *Catholicks* acknowledge the *Pope*'s right, by Chriſt's Inſtitution: Yet how un-apt it is for that purpoſe, how unworthily alledged by perſons of any ordinary judgement or erudition; and how eaſily convicted to be a ſimple Impoſture, is clearly demonſtrated by what follows

Firſt, There is not the leaſt ſcrap of Antiquity ſo much as pretended to prove, that the *Cambrian* lines cited were the Abbot of *Bangor*'s Anſwer to St. *Auguſtine* upon the occaſion ſpecified; nor that the Renowned *Dinoth* was that Abbot; nor that the old *Manuſcript*, whence Sir *Henry* extracts the Teſtimony, was copied out of any other more Ancient: All theſe are but Sir *Henry*'s bare conjectures, without any proof at all. And certainly, if this *Manuſcript* be no elder then the Interlin'd *Engliſh*, he hath groſly wrong'd himſelf and his Reader, by honouring it with the ſtile of Ancient: For, as every one ſees, the *Engliſh* is purely Modern, and cannot be ſo old by many years as *Henry* the Eighth's caſhiering the *Pope*'s Authority, and arrogating the Supremacy in Eccleſiaſtical matters to himſelf; for

maintenance whereof it is alledged, and was certainly forged.

Secondly, The *Welſh* lines are ſo *Un-cambrian* for Orthography, ſo mixed with *Engliſh* words, and ſo juſt to the mode of the preſent *Engliſh* or other Strangers, writing imperfectly, as they are apt to ſpeak, when they are but young ſmatterers in that Language, as every one but of different skill therein can teſtifie; that it cannot be in the leaſt degree credible, either *Dinoth* or any other Abbot of *Bangor* ſhould be Author of them.

The imperfection I point at, is (among other inſtances) apparent; Firſt, in the ordinary uſe of *V* conſonant inſtead of the *Cambrian F*, (though rightly uſed in one place) which is the ordinary errour of the preſent *Engliſh* or other Strangers, when without skill they begin to write *Welſh* after the ſpelling of their own Language: The like errour is committed in writing *v* conſonant for *w*, in the word *guectheed*, and for *b* in the word *varod*.

Secondly, By the uſe of the letter *k* as in *Kiar*, *Kariad*, *Kaerllion*, *Kriſdion*, and by terminating the word *Yddeck* by *k*, all perſons indifferently skill'd in the language, knowing that the letter *k* is not in the *Cambrian* Alphabet; the letter *C* bearing the ſound of *K* before all Vowels in *Cambrian* Words; and that the termination of words in *ck* is an *Angliciſm*, and not admitted in the *Britiſh* Language.

Thirdly, By inconſtancy in ſpelling the ſame word; as *griſtdion* in one place, and *kriſdion* in another, and neither of them right; *yn* in one place, and *ynn* in others; *hwn*, in one place, *hyn* in another, and *hien* in a third, all for the

ſame

ſame word *bwn*: *idden*, in one place, and *ydim* in another; *boob*, in one place, and *pob* in another; *uvyddod* for *vfudddod*: The word *duw* every where written for *dhuw*, which *duw* in thoſe places is juſt as *Engliſhmen* or other ſtrangers, not acquainted with the *Euphonia*'s of the *Cambrian*, are wont to write according to their un-genuine pronounciation of the Language.

Fourthly, By the uſe of theſe two words, *helpio* and *gleimio*; which (though now often uſed by the *Welſh*, eſpecially borderers, whoſe language is more mixed with the neighbour *Engliſh*, yet) are known to be no *Cambrian*, but words of the preſent uſe among the *Engliſh*: *helpio* (or more uſually *helpu*) being but the *Engliſh* verb *help*, brought into a *Cambrian* termination; and *gleimio*, taken after the ſame manner from the Engliſh *claym*, as *that* formerly from the French *c amer*, and therefore moſt probably never known even among the *Engliſh*, till the Laws and Lauguage of the *Norman* Conqueror came to be mingled with theirs.

The *Cambrian* Teſtimony being thus looked into, it cannot be more credibly thought, that *Dinoth*, or any Ancient Abbot of *Bangor* was the Author of it, then it can be imagin'd that one, renowned for Learning, and celebrated for an Ancient Writer, (as *Dinoth* was) or one of ſpecial note above others for Erudition (ſuch ſurely was the Abbot of *Bangor*) ſhould 1050 years ſince, when the Language was pure, and the *Britains* commerce with the *Saxons* little, unleſs it were to War,) in writing His Native Ancient Language (which was the ſole *idiom* of his Country) uſe modern *Engliſh* words; or Characters, which not his own, but the

the *Engliſh* Alphabet admitted; or be inconſtant or diverſe in writing the ſame word; or fall juſt into ſuch errors of Orthography, as the *Engliſh*, or other unskilful commonly do at this day, when they write *Cambrian*: And whether this be not extreamly incredible and unlikely, I appeal to all rational Judgements.

But though all theſe exceptions, obſervable only by the *Britains*, ſhould be winked at, and the teſtimony only conſidered in its *Engliſh* and *Latine* Tranſlation; yet is the Author thereof eaſily convicted to be an Impoſtor by his putting *Bangor* ſix or ſeven years after St. *Auguſtine*'s coming into *England*, under the government of the Biſhop of *Caerleon* upon *Vske*. For, beſides *Bangors* being very near to, if not in the Dioceſs of *Llan Elyw* (in antiquity *Epiſcopus Eluienſis*, as may be ſeen in Sir *Heury Spelman*, p. 106. ſpeaking of his coming to meet St. *Auguſtine* at the ſecond Synod, and now commonly called St. *Aſaph*) all Hiſtories teſtifie, that the Arch-epiſcopal ſeat was removed or tranſlated from *Caerleon* upon *Vske*, to *Meneuy*, in King *Arthur*'s time, by St. *David*; who (by Dr. *Pits*, *de Illuſt Britain. Script. de St. David.*) died about the year of Chriſt 544. which was fifty years before St *Auguſtine*'s firſt entrance into *Britain*: whereto Sir *Heury* himſelf aſſents, putting that Tranſlation betwixt 70 and 80 years before St. *Auguſtine*'s coming.

Was he not then an ignorant Impoſtor that put *Bangor* ſix or ſeven years after St *Auguſtine*'s coming, under the Biſhop of *Caerleon* upon *Vske*? Is it likely, or poſſible that *Dinoth* (or any other Abbot of *Bangor* at that time) ſhould be ignorant of the aforeſaid Tranſlation, or

not

not know under what immediate Bishop or Metropolitan their Famous Monastery was seated? *Dinoth*, I say, of all others, who is famous in the Catalogue of Ancient Writers, (as for other Treatises, so parricularly) for his defence of the jurisdicton of the See of *Menevy*.

To say with Sir *Henry*, that the Arch-bishop of *Menevy*, even after the Translation, retained the Title of *Caerleon*, is not worth regard. First, because it is but his word, without proof. Secondly, because it implies a contradiction, to say, the See was Translated, and the former Title still retained; Translation importing not a joynt possession of two Titles, but the taking a new, and a desertion of the old.

To all my former exceptions against the Testimony, add, First, that there is no likelihood, *Dinoth*, a writer of *Latin* Books, or any other, that could either write *Latine* himself, or get a *Latin* Secretary to help him should return a *Welsh* Answer to St. *Augustine*, who (as all know) was an *Italian*, not many years before come from *Rome*, and cannot reasonably be presum'd either to have understood the *Britains* natural Language or to have made his demand to them otherwise then in *Latin*.

Socondly, That both the *English*, *nor to be Father of Fathers*: *to be claimed*, &c. and the *Latin*, *nec esse patrem patrum . vindicari*, &c. are falte Translations of the *Cambrian*: The true being, whom you name *Pope*, or *father of fathers*, &c. *quem nos nominatis Papam*, *vel patrem patrum* &c. Nor is the *Cambrian* rightly translated by Sir *Henry*'s passive *vindicari*; or Dr *Hammond*'s

mond's vendicari & poſtulari; but by the active *vendicari poſtulari*, *to claim* and *to demand* This *Leger demain* diſcovers the *Reformers* humour, to be ſtill corrupting what falls into their Hands to help out their cauſe againſt the *Roman* Church: and an ill cauſe it muſt be, that needs ſuch ſhifts.

Thirdly, That however (it goes with the *Cambrian*) there is no good ſenſe either in the *Engliſh*, *Nor to be the father of fathers, to be claimed, &c.* or in Sir *Henry's Latin*, *nec eſſe patrem patrum*: *vindicari, &c.* as every Reader may ſee. And this Dr. *Hammond*, if affected to ſincerity, ſhould rather have acknowledged, then uſe ſo much paraphraſtical liberty and addition of his own, to make a falſe Tranſlation and ſenſeleſs words ſpeak his mind againſt the *Pope*.

Fourthly, That the *Teſtimony* makes as much againſt the aim of the *Proteſtant* Prelatick *Reformers*, I mean the late *Kings Supremacy*, which Dr. *Hammond* and others (to keep off the guilt of *Schiſm* from themſelves) labour to ſupport, as againſt the *Pope's*: For thoſe words, *who is to overſee under God over us*, make the Biſhop of *Caerleon* next to God over *Bangor*, and exclude the *King* as well as the *Pope*.

Fifthly If Sir *Henry* and thoſe others that borrow out of him, had been willing to ſee the truth themſelves, and communicate it faithfully to others, they would not have made reflections on that up-ſtart *Teſtimony*, which appeared not till within theſe fifteen years, and then only brought in by the head and ſhoulders, to witneſs againſt the *Pope's Supremacy* a hundred years after it was taken from him, by

their

their forefathers who produce it: But upon true Antiquity, which, having endured the ſhock of almoſt a thouſand years, Sir *Henry* hath delivered a little before, *pag.* 105 tranſcribed out of Venerable *Bede*'s Hiſtory of the Church of *England*, l. 2. c. 2. wherein every one may read, that when St. *Auguſtine*, in his diſpute with the *Britains*, at the firſt meeting, demanded their Conformity to the Church of *Rome* in the Celebration of *Eaſter* and *Baptiſm*, and that they would joyn with him in Preaching the Goſpel to the *Heathen Saxons*, and not otherwiſe incline them to it, he offered to try by *Miracle*, whether he or they were in the right; whether he did well in demanding, or they ill in refuſing: which, the *Britains* failing, he effectually performed, miraculouſly giving ſight to a blind man. And when in the ſecond meeting he found them ſtill refractory to his Propoſals, he Prophetically foretold Gods revenge, which ſoon after fell upon them.

That *Miracle* and Divine vengeance more then ſufficiently prove, that St. *Auguſtine*, ſent by the *Pope*, came in the Name of God from a lawful Authority; and that his demands of Conformity to the Church of *Rome* in the points ſpecified, were good, and to be yeilded to by the *Britains*. *Miracles*, the proper works of the Almighty, and proper Seals of his Miſſives, being never wrought to confirm unlawful Miſſions or falſe Doctrines. And were there no other exception againſt the *Cambrian* pretended *Teſtimony*, but that *Miracle*; it clearly evidences, that when, and by whomſoever it was firſt written, the Author was either very ignorant, or in a worſe error,

and

and that there was more obedience due to the *Pope* from those of *Bangor* and all other Christians, then acknowledgment by it.

I wish the present refractory opposers of the *Roman Church*, and her missionaries, sent by the same Authority, to Preach the same Doctrine with St. *Augustine*, would reflect without prejudice on that *Miracle*, and prediction of Divine revenge: They are a seasonable Theam for the present Pulpits.

F I N I S.